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**MINORITY EDUCATION AND CURRICULUM IN THE  
MULTILINGUAL AND MULTICULTURAL SOCIETY OF THE  
UAE**

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**By**

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**A THESIS SUBMITTED FOR THE**  
**DEGREE OF DOCTOR OF PHILOSOPHY**



**SCHOOL OF EDUCATION**  
**UNIVERSITY OF DURHAM**  
**2009**

**15 SEP 2009**

## **DEDICATION**

This work is dedicated to:

My Mother and Father

My friend, philosopher and guide, Prof. Michael Byram and

My beloved wife, Shamsa Al Banna.





## **ABSTRACT**

### **Minority Education and Curriculum in the Multilingual and Multicultural Society of the UAE**

This thesis is about the multicultural and multilingual aspects of the UAE society and the school education system. It investigates the educational system in the minority schools in Dubai and explores the effects of this heterogeneity on teaching in general and language teaching in particular. The focus however, is the teaching of the UAE language, Arabic, in minority schools. The study also attempts to answer questions related to changes in curriculum.

Chapter 1 introduces the study and describes the UAE geographically and gives its historical background from the 1960s. It then describes the multilingual population and the statement of the problem and the areas for research are identified. The significance of the study, its limitations and finally an overview of the chapters are given.

Chapter 2 is concerned with the general view of private and public education. It also includes the sociolinguistic situation and the diglossia situation of Arabic. The language policy and the education system are described. The Mulla System of Education is discussed. Modern education system and education after the establishment of the state of the UAE also find a place here. The school system is detailed with the education policy in the UAE. It finally deals with the place of language in education.

Chapter 3 is the theoretical framework of the study. The concept of minority and the unusual minority in the UAE are described through the literature. Studies on immigrants and on their education are reviewed. Literature related to issues of minority education and second language teaching to these immigrants and recommendations for bettering their education is discussed with relevance to the UAE. Finally, the research questions are formulated.

Chapter 4 covers the methodology and design of the study. It explains the approach, the population and samples and the main steps. The study is both quantitative and qualitative

In that it uses both, the questionnaire and structured interviews to research facts and collect opinions concerning central issues of language teaching and the teaching of Arabic. The respondents are students, teachers and principals of minority schools and some officials from the Ministry of Education.

Chapter 5 and Chapter 6 present the data for the seven research questions and the analysis. Along with explanation of the variations, statistically significant variations are also calculated. It includes the various results that come up from the analysis.

Chapter 7 summarises the findings, presents cautious conclusions and tentative recommendations for the situation described in the study. It also points out areas for further research.

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## **DECLARATION**

This thesis results entirely from my own work and has not been previously offered in candidature for any other degree or diploma.

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## **CHAPTER ONE**

### **MINORITY EDUCATION AND CURRICULUM IN THE MULTILINGUAL AND MULTICULTURAL SOCIETY OF THE UAE**

#### **THE PROBLEM AND ITS BACKGROUND**

##### **1. INTRODUCTION**

One of the most important factors about the many aspects of life in the United Arab Emirates (UAE) is its population structure, and the fact that the local population is outnumbered by immigrants from different parts of the world, especially from Asian countries. This situation has given rise to a multilingual society, and this population structure in the UAE has necessitated the establishment of various private schools to serve different religious, national, and ethnic groups. In these schools the medium of instruction is English, choices of second languages are some Indian languages and foreign languages are European languages like French and Spanish. Arabic as a subject is compulsory in these schools. The local Arabs may not be fully aware of the advantages and disadvantages Arabic brings, but studies on its effects on many aspects of life in the UAE, especially on education, can prove to be worthy of attention. This is the very essence of this study which aims to investigate the school system for minorities from other countries – principally South Asian in the UAE.

It seems most apt that to begin with, the reader has information on the locus of this study, the UAE. It will be a big help to international readers; so in this chapter, one can get acquainted with the locus, its location, borders, and the most interesting, its people. Knowledge of the historical background of the UAE is indispensable in this study.

Likewise, the background of education in the UAE and a general view of the growth and development of private education are important and so are outlined to complete the information needed to see the significance of this study. This is very pertinent since parents live and work in this multicultural society and send their children to international English speaking schools.

## **1.1 THE LAND**

The United Arab Emirates is a federation of seven independent states, Abu Dhabi, Ajman, Dubai, Al-Fujairah, Ra's Al-Khaymah, Al-Sharjah and Um Al-Qaywayn. It is situated in the Southeastern corner of the Arabian Peninsula, bordered by the Sultanate of Oman and the Gulf of Oman to the east, the Kingdom of Saudi Arabia and Qatar to the west, the Arabian Gulf to the north, and the Kingdom of Saudi Arabia and the Sultanate of Oman to the south. These Emirates are 83,500 square kilometers in area with over 200 islands and a coastline of over 1300 kms on the Arabian Gulf and the Gulf of Oman. They have a population of about 6.45 million (13.5% UAE national and 87.5% Expatriate) people with more than half of them being expatriates. It has one of the highest annual per capita incomes in the world (67220 Dhiraams P/A, that equals 18260\$).

The UAE is one of the youngest and fastest developing states in the Arab region. It was born on December 2, 1971 and ever since its birth, it has overcome dangerous challenges in political developments in the area that would threaten such a new state. These challenges included border disputes, rivalries among the emirates, Iran's occupation of three islands, the Iranian Islamic Revolution in 1979, and the Gulf War in the 1990s.

## **1.2 HISTORICAL BACKGROUND**

Prior to the discovery of oil in the UAE in the 1960s, the Emirates lived on fishing, herding, primitive agriculture, and trade. But because of the strategic position of these Emirates on the trade routes between Asia and Europe, they became the subject of intervention and competition among the European powers. This intervention began with the Portuguese in the early 16th century. The European competition grew to its highest in the

17th century between the Dutch and the British. The British won towards the end of the 18<sup>th</sup> century. By that time the Qawasim, the Arabian Tribesmen ruling Al-Shariqa and Ra's Al-Khaymah, had become a maritime power in the lower Gulf, attacking ships coming from or going to British ruled India. At that time, the coast was called the "Pirate Coast", and in 1918, the British defeated the Qawasim Navy on the pretext of their attack on ships going to or coming from India. In 1820, the British had imposed a series of treaties with the ruling Sheikhs of these Emirates, giving the area the name the "Trucial States Coast" (Peck, 2001). By 1892, the British had assumed responsibility for the state's foreign relations and external security under British protection until 1971, which then developed into Supreme Federal Council of the UAE in 1971.

### **1.3 THE UAE POPULATION PROBLEM: THE MULTILINGUAL NATURE OF THE COUNTRY**

Prior to the discovery of oil in the 1960s, Arab tribes dominated each of the Emirates' sparsely populated areas, which now form the UAE. There are no available exact figures of the population of these Emirates prior to the first census, which was conducted in 1968, other than the estimate of travelers and those interested in the area. The first of such estimates was made by Lorimer (1904). He estimated the population of the Emirates to be 80,000 with the foreigners not exceeding three percent (3%). In 1948 another estimate by the Statesman's Year Book (in Al-Faris 1985:36) put the population of the UAE at 95,000.

The oil boom in the country and the need to build the infrastructure of the new state in the early 1970s necessitated dependence on large numbers of foreign manpower from different parts of the world. The manpower from some areas of the world particularly the U.K., Europe and some Asian countries formed communities that settled in the country for lengthy periods of time. These communities consisted of the parents and their children who were most likely born in the Emirates. Their stay in the country, it should be noted, lasts in most of the cases, to a working life time. The pattern is that the parents continue living in the Emirates till retirement, or later, till real old age when they plan to go back to their countries. It is very much likely that the children, once they complete their education, would be looking for jobs in the Emirates and another generation of the same family would continue living here. This particularly applies to the Asian groups, whose communities



encouraged more and more their countrymen to come to the Emirates to look for jobs and look for better opportunities. In fact, it is a well established pattern that whole families come to settle in the Emirates in this way.

However, at present there are very strict immigration laws in the Emirates, which allow only expatriates with a specific high income to come here with their families. Otherwise, the population issue might get further complicated.

Therefore, after the discovery of oil in the early 1960s, the population of the UAE made advances that are unparalleled anywhere in the world. The first census, conducted in 1968, put the population of the Emirates at 180,226 which rose to 557,887 in 1975 and then to about 1,000,000 in 1980. These figures show that the population of the UAE quadrupled in 12 years, at an unprecedented growth average of about 12%. The percentage of the nationals went down to 27.1% by 1980 and much lower in the workforce. The 1995 census gives a more grim picture of the “imbalance”, or “error” or “flaw in population structure” as it is referred to in the Emirates. The census estimated the population of the Emirates to be 2.4 million people of whom only 587,000 or less than 25% are nationals. The rest are usually divided into Arab Non-nationals who come mainly from Egypt, Jordan, Syria, Palestine, Sudan and Yemen. These are about eight percent (8%) of the population. The third category is often referred to as Non-Arab Non-Nationals, which is about 1.4 million (app. 56%) of the total population ( Kelly et al. 1997:33-4).

The Non-Arab Non-Nationals consist of Indians (26.8% of the total population), Pakistanis (14.6%), Bangladeshis (4.6%), Sri-Lankans (2.2%), Filipinos (2.1%), English (.8%) and all other countries (4.3%) (UAE Ministry of Planning, 1995). The percentage of the nationals in the workforce in the government sector had gone up to 20%, but the percentage in the total population had gone down at that time. Kelly et al. (1997:42-43) conclude that the imbalance, after 30 years of growth, is that non-nationals exceed the number of nationals in an economically active population by a ratio of 10 to 1. In the private sector, there are 148 non-nationals for every national. Even in the public sector which is supposed to have been amortized after all these years, the number of non-nationals, according to Kelly et al (1997:43) exceeds the number of nationals by more than 3 to 1.

These figures and numbers exclude the ever-rising number of immigrant workers who enter the country illegally (Association of Sociologists 1992:5-7). Kelly et al (1995) predict that these ratios are increasing and will continue to increase in the absence of deliberate social intervention.

The last census in 2002, estimated that the UAE population is 2,700,000. (United Arab Emirates Year Book, 2003) and the overall picture remains as Kelly et al had described it in 1995.

#### **1.4 THE MULTILINGUAL, MULTICULTURAL NATURE OF THE SOCIETY**

The delineation of the population problem, the “flaw in the population structure” as it is always referred to, introduces the phenomenon of multilingualism and the nature of this phenomenon in this country. If you walk down the streets of any of the major Emirate cities, you will not fail to hear a multitude of languages and particularly Asian languages, often to the exclusion of Arabic. If you happen to go to downtown Dubai on a Friday (Friday is the Muslim holiday and the first day of the Emirate weekend), you see the whole downtown area swarming with thousands of “guest workers” who meet each other, send letters, enjoy themselves, or call home. In addition, you see tens or even hundreds of people wearing national dresses that are difficult to identify accurately. These people are carrying merchandise, piling it in hotel lobbies, and preparing for shipment to their countries. The number of languages and their speakers in the Emirate cities is undoubtedly increasing. In shops and supermarkets in major cities of the Emirates, can be found newspapers and magazines in languages that one may not understand, speak, nor recognize.

Arabic is the official language of the country. It is the language of the original population of this area, which is considered to be an integral part of the Arab World or the Arab Nation. If one would consider the language scenario in terms of daily use, there is no doubt Arabic has been relegated to secondary and even tertiary status, as the language of actual communication for these incoming waves of immigrants or as the lingua franca in the country. Most of the domains and functions of this language assumed in other Arab countries are not assumed by Arabic in the UAE. An association for the protection of this language has been formed in the Emirates and it holds regular meetings and conferences

(Malallah 1996, Khaliefa 1996, and Association of Sociologists 1992) aiming to widen the spheres of its use and maintenance. Following are other languages in daily use by different groups, in different situations that go beyond private home use.

**1. English** - It has a significant role in the melting pot of language related to the particular history of the area. It is used as a lingua franca but the number of native speakers is relatively low as the figures in section 1.3 indicate. It also adds to the special relationship the UAE has with the UK. In addition, English has the status of an international language or language of world wide use (Crystal 1997, Graddol 2006).

**2. Hindi** - It is the language of the biggest group of foreign workers, from India. It is noteworthy that every speaker of Hindi may know another local Indian language which include Tamil, Malayalam., etc

**3. Persian** – It is the language of a great number of Iranians who have been living in the UAE, and are thereby naturalized because of the geographic proximity, and for historical and political reasons.

**4. Urdu** - It is the language of the Pakistani group of foreign workers.

**5. Bengali** - It is the language of the Bangladeshis in the Emirates.

**6. Tamil** – It is the language of the Sri Lankans who work mostly as domestic help in the UAE homes.

**7. Tagalog and Filipino** - They are the languages of the Filipino community in the UAE. From the information culled, the data provided by credible institutions, and the researcher's own observations of the prevailing situation about the existing multiculturalism and multilingualism in the UAE, a study of this kind is very timely, specially that it is the first of its kind in this part of the Middle East.

## **1.5 STATEMENT OF THE PROBLEM**

The UAE society has witnessed major comprehensive developments in both structure and services under the auspices of a notable economic growth. This has been supported by a developed education system that provides all those fields with their requirements of national manpower equipped with science and knowledge which, in turn, contributes to the march leading to progress. Therefore, due to the flourishing economy and social development corresponding to a structural and productive renaissance, the UAE has welcomed tremendous numbers of expatriates from various countries. The fallout is that the children of these incoming communities require a corresponding number of schools to accommodate them. In view of all this the Ministry of Education has licensed private schools that follow the curricula and syllabi of their homeland, their customs, traditions and celebrate their important days. But these schools operate under the supervision of the Ministry of Education to ensure abiding by educational and teaching ethics and morals of this country.

However, at this point, I would like to make a few important points. My informal observations about the minority schools and the policy of education in the UAE are that the policy makers in UAE have failed to meet the need of linguistic and cultural minority groups, namely ethnic minorities. This is demonstrated by the fact that government schools can not respond to issues that arise due to the heterogeneity of populations. Only nationals or local children have the right to be accommodated in the government schools. This clearly makes a case for schools for the minorities – the minority schools. It also assigns to these minority schools the role of maintaining minority languages and identities by teaching the languages and keeping the traditions and /or customs of the home country.

On the other hand, it must be kept in mind that since the non Arabic population in the UAE is estimated to be 53.5% ( <http://www.nationsencyclopedia.com/economies/Asia-and-the-Pacific/United-Arab-Emirates.html>) Arabic needs to be popularized and maintained and needs more coinage (cf Chapter Two).

Also, in my opinion, it needs to be made the lingua franca of this country as it is the national language. In addition, I feel that the minority schools think that their children need to be taught the majority language, in this case Arabic, so that they can fit better into the fabric of public life in the country.

Another point needs to be made- that is the position of English and its importance. First of all, everyone in these countries understands English due to the fact that employers require applicants to be fluent in English as a condition for getting the job. Secondly, it is the language that links the UAE to the world through the IT. Finally, the language of the market is English. It is the language spoken and understood by the majority of the UAE population. All this makes it important to find out the attitude of informants in the minority schools to English.

The minority schools can also contribute towards the general development of education in the UAE. This calls for an investigation into the problem as to whether changes can be made in the curriculum of the minority schools, and what these changes could be. These points will be formulated in broad terms in this chapter and in more detail into research questions later, in chapter three and chapter four.

The aim of this study is to describe the current situation in minority schools and thereby establish a basis for planning curricular changes in minority schools required due to the prevailing multicultural and multilingual nature of the UAE population. The main observations and the areas intended to be researched that motivated the study are mentioned in the following section and will be carried out.

## **1.6. RESEARCH AREAS**

1. What are the current effects of multiculturalism and multilingualism on the curriculum of minority schools as perceived by minority school students, teachers, principals, parents and by ministry of Education officials?
2. What are the desired purposes and long-term functions of minority schools as perceived by these same groups?
3. Is the language of minority communities in the UAE related in part to the language in their homeland and, if so, is this bonding detrimental to the learning of Arabic?
4. Do the minority school principals want to strengthen the communication and understanding of the national culture and identity through their schools and if so, how.
5. Do the minority school principals feel the need to improve teaching of languages in general and the teaching of UAE language (Arabic) in particular, in their schools and if so, how do they perceive the means to do so.
6. What is the attitude of the population to English?

All in all, then, the thesis focuses on how minority schools can support minority language and identity (from point 2 and 3 above), and support and develop Arabic language and identity (from points 4 and 5 above). Point 6 tries to fathom the attitude of the children towards English.

## **1.7. SIGNIFICANCE OF THE STUDY**

This study is the first of its kind in the Emirates and involves a large and varied sample. It can therefore be very significant as it intends to provide realistic accounts of the multicultural and multilingual society in the UAE and expects to:

- make the education authorities explore the role being played by minority schools in the development of education in the UAE
- present the current situation of multiculturalism and multilingualism in the UAE society and
- present the various opinions and aspirations of school authorities, parents, students, and officials in the Ministry of Education about their educational needs.

With this in mind, the present study can be of particular benefit to:

- Curriculum planners and material designers. They can see the educational needs of the minorities in UAE society through this study, so they can make curricular changes suitable to the clientele. Material designers then can make learning tools and materials suited to the prevailing needs of the principals, teachers, parents, students. They can *suggest* the changes they would like to have in the curriculum.
- UAE officials. They can deduce from this study the problems besetting the country, so that they can be ready to address these problems. Moreover, they may also be able to gauge some future problems that may arise due to multiculturalism and multilingualism.

## **1.8 SCOPE AND DELIMITATIONS OF THE STUDY**

For practical reasons, this study was conducted in Dubai only, and not in other Emirates of the UAE. It includes one or two representative schools from the minorities found in Dubai. Data of this study is taken from principals, students, parents and some officials of the Ministry of Education who are directly involved in the curriculum making of minority schools.

## **1.9 OVERVIEW OF THE CHAPTERS**

This chapter has introduced the topic and given a brief description of the land, the historical background and the society. It has also tried to state the problem, identify research areas and point out the significance of the study.

Chapter two traces the history of schools in the UAE. It describes the Private system of education, regular modern education and education after the establishment of the State of the UAE. A number of tables and charts are presented to explain the school system. Furthermore, the education policy and language policy are discussed.

Chapter three deals with the theoretical framework of the study, viz. minority education. It puts the literature on this topic into focus and explains the important concept of minority through analysis of the literature. Issues related to minority education are also reviewed from the literature and language choice and stereotypes are explained. The chapter winds up with recommendations for better minority education in the literature and formulates the research questions to be examined in this study.

Chapter four is about methodology and design of the study. It starts with the purpose of the study and describes the steps, the instruments and piloting and refining instruments. Advantages and disadvantages of the questionnaires are discussed. Two important concepts, validity and reliability, are described and how the questionnaires in this study have been put through these with the help of statistical tests, mainly, Cronbach's Alpha and variability in SPSS and Excel respectively, has been recounted. Finally, the population, the samples and data collection are explained.

Chapter five presents the data and gives the analysis and interpretation of the first of research question. It explains the way the calculations are done with particular types of questions in the questionnaires. The profiles of the three types of informants are constructed as they show up through the general questions of the data. This chapter also creates the total answers of each group. It deals mainly with the research questions posited at the end of chapter three. Data got from informal interviews is also included.



Chapter six is a continuation of chapter five and analyzes the remaining three research questions, more data which is in addition to the research questions. All this data forms a major part of information collected in this study. This chapter also has tables and graphs and data from informal interviews. It calculated the answers and tries to explain the variations and / or similarities in them.

Chapter seven is the concluding chapter. It puts together the whole picture. Final conclusions based on the study are attempted. What the needs of the whole sample are described. In the final analysis it offers tentative ideas for curriculum change and directions for further research.

## **CHAPTER TWO**

### **A GENERAL VIEW OF EDUCATION IN THE UNITED ARAB EMIRATES: PUBLIC AND PRIVATE**

Chapter one introduced the topic of the thesis. It described the land, the historical background and the population – the multilingual population of the country. It also dealt with the multicultural society of the UAE. It then made a statement of the problem, identified the research areas, the significance of the study and the scope and delimitations of it. Finally the chapter gave an overview of the chapters to follow.

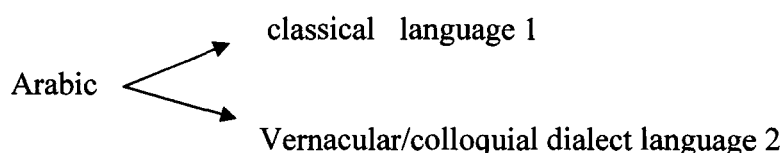
As per the two focuses of this study – first, the role of the minority schools in supporting Arabic and identification with the state and second, supporting minority languages and identification with the ethnic group and its homeland, this chapter gives an overview of the sociolinguistic situation and languages, describes the school system and discusses the policies and realities of languages in education. It involves discussion of languages and society namely, the sociolinguistic situation in the UAE, the education policy and language policy. The education system including the history of schools in UAE and the place of Arabic in them in the past and the place of other languages, and the current state system also make up a part of this chapter. Private school system and the state policy on these schools, the state policy on the languages of private schools and the curriculum also figure in it.

#### **2.1 LANGUAGE AND SOCIETY: OVERVIEW OF THE SOCIOLINGUISTIC SITUATION AND LANGUAGES**

Historically, in the UAE there were two main varieties of Arabic. One variety of Arabic is the language of spoken communication and is used in domestic intimate and informal settings, for example, in the home, the work place and market, and among friends and common acquaintances. The other variety of Arabic is the classical dialect which is used in exclusive, defined domains mainly of religion and religious discourse. Here, two variants of the same language exist side by side in the same linguistic community but are used in

different, exclusive domains that do not overlap. They have a complementary distribution of use. That is to say, where one is used the other can't be used and vice-versa. This is known as diglossia (Ferguson 1959). It may be noted that simply the use of two different unrelated languages or two dialects of a language being used by an individual or community of speakers in a society does not mean diglossia. What makes a diglossic situation diglossic is the exclusive domains of two languages or dialects.

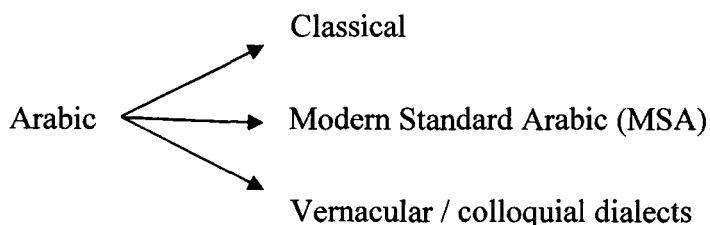
**Figure 1 (2.1) Diglossia**



In addition, this concept of diglossia was further extended by Fishman (1971) to describe the use of two languages in exclusive, non overlapping domains in a society. That is to say, when one language is used in specific domains and another for other domains and the two are not interchangeably used it is a diglossic situation in the society but here two languages and not two dialects of the same language are used. Moreover, Fishman also provided for diglossia in / without bilingualism, i.e. where in some situations members of the society speak only one of the languages in question and are therefore limited to the domains it covers and in other situations they speak both languages or varieties and therefore have access to all social domains.

From this situation of two varieties of classical and vernacular varieties the present linguistic situation differs somewhat. There are now three prevalent varieties. The classical Arabic which is described above, the Modern Standard Arabic (MSA) which is the standardized variety used for writing, seminars, books and so on. This is also the variety understood all over the Arab world like the standardized variety of any other language ([http://en.wikipedia.org/wiki/Arabic\\_language](http://en.wikipedia.org/wiki/Arabic_language)). Then there is also the colloquial/vernacular Arabic which is the dialect of everyday communication in informal situations.

**Figure 2 (2.1) Arabic and domains**



Which dialect varies from country to country and there are a total of 34 such dialects in the Arab world. In fact, each Arabic speaking country or region has its own variety of colloquial spoken Arabic. These colloquial varieties of Arabic appear in written form in some poetry, cartoons and comics, plays and personal letters (UAE Stamps and Postal History site, [http://en.wikipedia.org/wiki/Arabic\\_language](http://en.wikipedia.org/wiki/Arabic_language).)

The Arabic prescribed for teaching in government and private schools in the UAE is the MSA (personal communication with the teachers of Arabic and Education Ministry Officials and Minister). As mentioned above this is the universal Arabic in all the Arabic speaking worlds. In the schools, the variety for interaction is the colloquial variety while for writing the exams and assignments MSA is used. It may however be noted that in the classes on Islamic studies classical Arabic is also taught since it is the Arabic that the Holy Qur'an is written in. (Jan, 1987 objectives, UAE University National Research Project for Manpower Development & Education Planning). So all in all, all three varieties come into use – classical Arabic in the Islamic studies class, MSA in Arabic language class and the vernacular as the language of ordinary interaction in the school. Moreover, Arab students are taught the books prescribed by the MOE while for non Arab students books are decided depending on their levels (Dubai English Speaking School - Arabic [www.dessdxb.com/departments/departments.html](http://www.dessdxb.com/departments/departments.html) )

Despite the important role played by MSA, the local vernacular is acquired as the first language by the native speakers and has to be learned in school and competency and proficiency varies in its use. In actual usage in formal settings, the form of the language is often a compromise between MSA and the vernacular with a sliding scale of adherence to the norm varying on one's level of education.

The Arab language besides being a means of communication is also a symbol of the country and fulfills the goal of the Jan 1987 objective of “sense of belonging to the homeland, Arabism and Islam” (p 3-6.,ibid, The Education Policy in the UAE, May 1996). When it is used as an effective means of communication, i.e. the language in which the authorities must communicate, it receives a considerable respect from speakers of other languages.

The connection between language and nationalism has often been noted. Language is a tangible, immediately noticeable indicator of group identity. In the history of nations, especially in Europe, the survival of a nation’s language has frequently been equated with continuation of the nation itself (Hoffmann 1991, Edwards 1985). In the UAE, in the Education Policy we do find stress on Arabic language as in : “...5. laying greater stress on the Arabic language as it is the language of the Holy Qur’an and the Arabs” (p. 5 The Education Policy in the UAE, May 1996).

Today, the UAE authorities regard minority languages and diversity as an asset, encouraging linguistic minorities to learn Modern Standard Arabic, while safeguarding their language rights. Also, bilingualism is seen as a valuable skill, for individuals and for the country (National Report on the Development of Education in the UAE, 1990-2000, Department of Information & Research, 2001)

A few references will show the emphasis on learning of Arabic. For instance, ArabianBusiness.com (posted on 10 March 2008) carries an article ‘UAE makes Arabic official tongue’ by Lynne Roberts in which Al-Kitbi, professor of political science, UAE University, welcomes the decision and comments “To my knowledge, there is no nation that allows an invasion of foreign languages in government institutions the way we did in the UAE. The move will correct the imbalance.”

Another piece of evidence comes in the form of an article in the Gulfnews : March 16, 2008 by Ahmad Humaid Al Tayer, Chairman of National Human Resource Authority. His take on the news was: ‘I think the decision was perfect and came at a time when the Arabic language is facing a crucial battle against those who plan to replace it with foreign

languages. Arabic is the official language of the country according to the UAE constitution, it is the language of citizens and Arab expatriates.'

As mentioned in chapter one, in my opinion, it needs to be made the lingua franca of this country as it is the national language.

Moreover, the majority government also insists that its language be taught to other cultures in some way at least part of the time because this also ensures allegiance to the UAE. For example, Ahmad Humaid Al Tayer, (ibid) on being asked how the decision about Arabic was going to be implemented, said, "This is a government decision and it is binding to all who live and operate in the UAE. I believe education can secure the implementation by emphasising the use of Arabic in different aspects of life." (Education Policy in the UAE, 1996). This quote shows the government's attempts to teach Arabic to other cultures.

Another example comes from UAEinteract which is an official news site of the UAE. The title of the article is Ministry of Education striving to deepen national identity: Hanif posted on 16/04/2008. It says, 'As the national identity represents the full image and expression of UAE's presence, values, traditions, culture and national language, therefore, the Ministry of Education (MOE) strives for strengthening the meaning of national identity in its entire curriculum especially Arabic language curriculum and activating it in real and daily life,' according to Minister of Education Dr. Hanif Hassan. UAE Ministry of Education & Youth, The Billo of Federal Law, NO. (28) of 1999, First edition 2001).

This indicates that in addition to catering to the minority children in terms of their language there is also concern for Arabic.

## **2.2 LANGUAGE POLICY**

Language policy is what the government does officially - through legislation, court discussions, executive action, or other means to determine how languages are used in public context, cultivate language skills needed to meet national priorities, or establish the rights of individuals or groups to learn, use, and maintain languages.

([http://en.wikipedia.org/wiki/Language\\_policy](http://en.wikipedia.org/wiki/Language_policy)).

The term language policy covers many activities involving language, for example, the decision how language(s) will function in the state called status planning (Kloss 1969), language allocation (Gorman, 1973). Further, to refine language policy is what the government says and does with respect to one or more of the languages used by the people it represents. Laws of the country, legislative decisions, statutes, regulations and governmental practice establish such policy. It can affect almost every important aspect of people's lives.

Language and, in particular, the choice of language of instruction in education is one such concern and often invokes contrasting and deeply felt positions. Questions of identity, nationhood and power are closely linked to the use of specific languages in the classroom. Language itself, moreover, possesses its own dynamics and is constantly undergoing processes of both continuity and change, impacting upon the communication modes of different societies as it evolves.

However, the situation is different in the UAE. After much research and discussions with officers of the ministry of Education and school authorities it may be stated that there is no singular language policy as such in the UAE, or in fact, in the Arab world (Watson 2004). Comments on language come in different forms. The latest is the declaration of Arabic as the National language referred to in 1.5 above. An explanation is warranted here. The Holy Qur'an is the binding force in the whole Arab world and thereby the language in which it is written, viz., Classical Arabic. In fact, it is as if there is no need to put it in a policy or vote for Arabic. However, there is the complicating factor that there are the three varieties of Arabic as explained above. On the one hand, classical Arabic, the language of the Holy Qur'an and on the other, the adherence to the MSA are the main factors in the link between nation and language in the UAE and in other Arab countries.

Now about the other languages in the UAE. English is the language used in official communication where expatriates are involved and in the corporate world. As for other languages, the UAE is multilingual (UAE interact takes on the multilingual challenge posted on 03/07/2007,

[http://www.uaeinteract.com/docs/UAE\\_interact\\_takes\\_on\\_the\\_multilingual\\_challenge/26025.htm](http://www.uaeinteract.com/docs/UAE_interact_takes_on_the_multilingual_challenge/26025.htm)) in that a number of languages of the world are spoken here in groups, in clubs and

in associations of the respective countries and speech communities. As for what the state says about the use of languages in society – Arabic is stressed as the medium of instruction in state schools although English is permitted as medium of instruction in the private schools which have been licensed by the state (3, General Aims of Education Policy, The Education Policy in the UAE, 1996).

The opinion of the state is also clear in what was said recently in the various places during the declaration of Arabic as the National Language in 1.5 above.

The central authorities have educational financing and policy goals for their government schools, but these policy goals exclude the non local and non national children from getting admission in government schools. As usual, they have positive and negative influences on minorities. The first advantage is that linguistic groups assert control over their educational systems and expand their degree of autonomy. This effect conforms to what Edwards (1985) concludes about one of the aims set for minority education, namely, to help minority groups maintain their language and identity.

Also, this helps contain minority children in one stable system. Moreover, this encourages the survival of the minority, which has obtained recognition of its special educational needs, but not its own existence as a group having a place in the majority. The government looks on them as guests, since even if they will not leave the country today, they will leave it tomorrow. However, they have equal rights in terms of jurisdiction.

Another point is made by Byram (1999: 14) who states: The ideal situation for linguistic minorities is to have schools which are not bilingual but monolingual in the language minority. In this way the language and the culture which is embodied, are passed on from one generation to the next and the group's identity is maintained through the identities of its members. Where the language is under threat because it is used by fewer and fewer people, or because its use is forbidden by the majority, minorities are very keen to maintain monolingualism in their schools.

In practice however minority schools usually have to admit that their children need access to the majority language so as not to be disadvantaged in public life. Often, in any case, the



majority government insists that its language be taught in some way at least part of the time because this also ensures allegiance to the states and is a symbol of a citizenship. (2,3 General Aims of Education Policy, Education Policy in UAE, 1996). However, there is a paradox in the UAE and in any similar situation where the state expects emigrants to return to their country of origin, namely that insistence on allegiance to the state and identification with citizenship is contradictory to the idea that such people are only temporary migrants.

Moreover, claims for language are among the first rights that minorities have voiced when there have been situations of political change and evolution (Edwards 1985). Such claims for linguistic rights range from the official and legal status of the minority and indigenous language, to language teaching and use in schools and other institutions, as well as in the media. In regard to education, the linguistic rights that have been framed in international agreements for minority and indigenous groups include:

- schooling in their languages, if so desired;
- access to the language of the larger community and to that of national education systems;
- inter- cultural education that promotes positive attitudes to minority and indigenous languages and the cultures they express;
- access to international languages.

(The Rights of Indigenous Peoples Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities, Article 27, International Covenant on Civil and Political Rights (1966), Article 1 International Covenant on Economic, Social and Cultural Rights), Minority and Indigenous Peoples' 1996, Philipson and T. Skutnabb-Kangas)

The educational rights that have been formulated in international agreements for migrant workers and members of their families provide.

- that the integration of their children should be facilitated by teaching the language in use in the school system;
- the opportunities should be created for teaching children their own language and culture.

(Article 30,31, 40, 43, 45

<http://www1.umn.edu/humanrts/edumat/studyguides/indigenous.html>),

<http://www1.umn.edu/humanrts/edumat/studyguides/indigenous.html>)

Now, as for the UAE it allows minority schooling access to language and assimilation of the children of the minorities to their own language and culture. In fact, only certain conditions are to be followed according to the MOE as seen in Article 30 and 31 of the UAE Ministry of Education & Youth which prescribe the teaching of Islamic Education for the Muslim students as per the curriculums prescribed by the Ministry, teaching Arabic language as a subject for Arab students as per the curriculums of the Ministry and teaching the social subjects as per the Ministry for all Arab and non Arab students till class 9 and beyond this the private schools have the liberty to teach the curriculum and subjects of the country they belong to. The languages of minorities are taught as subjects in minority schools while the medium of instruction is English. (UAE Ministry of Education & Youth, The Bilo of Federal Law, NO. (28) of 1999, First edition 2001)

On the basis of this it can be seen that Arabic is taught in the minority schools and this teaching of Arabic needs to be researched to find out if it needs to be emphasized and if so, what changes may be required. In fact the purpose of this thesis is, in part, to investigate what are the different entities involved in facilitating the teaching of Arabic and how viable any change would be. A second focus is on how the schools meet the paradox mentioned above of at the same time helping minorities to keep their links with the country of origin and the role of language teaching and the medium of instruction in this.

## **2.3 THE EDUCATION SYSTEM**

The following part of this chapter surveys several stages of development of education with special focus on the development of education after the establishment of the federation or the state of the United Arab Emirates in the year 1971.

### **2.3.1 The history of schools in UAE and the place of Arabic in schools in the past and the place of any other languages; the beginnings - Pre 1950s**

This part of the chapter is devoted to private personally sponsored system of education.

As indicated earlier in the brief historical overview, the Emirates was formed from what one can call a traditional primitive society, completely dependent on herding and grazing, primitive farming, fishing and trade. The concept of modern education, of having the state supporting regular schooling of children from 6-18 was completely absent. But one can talk about two available systems of some “basic” education that were present in the Emirates. Abdullah (1981) talks about the inauguration of a number of “Private Schools”, that were sponsored by prominent private citizens in the Emirates at the beginning of the twentieth century. These schools were sponsored by merchants and people who were better off. The major subjects taught at these schools included reading and writing Arabic, the Qur’an and religious studies, calligraphy and sometimes Arithmetic. The first of these was the Taymiyyah school which was fully sponsored by a merchant, Ali Al-Mahmoud and it had 200 students from Sharjah and 120 students from Ras Al-Khaymah, Ajman and Um Al-qaywayn. The school was founded in 1900 and it had seven classrooms with two shifts: a morning and an afternoon shift for the same students. The school was also co-educational. There were no chairs and no desks; students sat on the floor. Another school in Sharjah was the “Islaah Schools” which was later to be called “Al-Qasimiyyah school”. A third school in Sharjah was Al\_Taymiyyah School established by Sheikh Mubarak bin Sayf and Al-Owais. The school kept moving from one building to another over the years. In this system and probably in continuation with an old Arab Muslim tradition, the school offered the students food, accommodation, books and clothes; fees were nominal and they were probably paid only by those who could afford them.

### **2.3.2 From the years 1910-1930s**

In the Emirate of Dubai, another school of a very long tradition started in 1910 and continues till this day. It was established and called AL-AHMADIYYA because Sheikh Ahmad Bin Dalmouk and his sons were behind it. This school, as Khadir et al (1986) maintain, made some serious changes that relate to the curriculum. The curriculum included the new subjects of literature, Islamic jurisprudence, Arabic language syntax and Interpretation of the Qur’an. Moreover, some classes were reserved for adults and specially mosque Imams. The number of students in Al-Ahmadiyya reached 300. Only students who were able to do so were required to pay fees, and the school received support from Al-

Maktoum. Some of the teachers came from Zubayr in Iraq. It was reported that the second floor of the building had classrooms with desks and chairs in them.

Another merchant, Musbih Aal Hammoudah, established an additional school which he called Al-Salimiyyah in Deera, Dubai. This school had some particular subjects to offer. These subjects included not only Arithmetic but also book keeping. Khadir et al (1986) maintain that these subjects were not available in other schools. After that in the year 1926, Al-Sa'adah School was established by the two merchants Muhammad Al-Bdour and Sayf Al-Sirkaal. Sheikh Muhammad Ali Zeinil established Al-Falahiyyah school in 1927. Towards the end of the 1920s, the Emirates witnessed sharp stagnation in the pearl markets and this led to the closure of most schools and the return of the teachers to their countries. These schools re-opened towards the end of the 1930s. In all these schools Arabic was taught (Abdullah 1981) and this started a tradition of Arabic language teaching. However, at that time Arabic was not taught with any sense of creating identification with the state. This calls for an explanation. The universality of the Qur'an in the Arab world and with it its language, Arabic, was such that this was the strongest identification and did not warrant any other kind of identification with the state or any other entity. Coming to the question of other languages, no other languages were taught in the schools in that period.

### **2.3.3 The “Mulla or the Mutawwi” and the “Mulla System of Education”: A Good Old Tradition.**

In the following years a system of education had developed with similar features in most of the Islamic countries. The Emirates and the area of the Trucial Coast were no exception. The system of education developed with absolutely no state subsidy or interference. It was community based as it was in most of the villages, towns, cities and settlements in the Muslim world. In many of the outlying areas these can still be found. This system is that of the Mulla (a Persian word meaning Teacher) or the Mutawwi' (an Arabic word meaning he who calls for the word of God) .In some other parts of the Arab world, he is simply called the Sheikh (the word extended in meaning to a wider coverage) or Al-Khateeb (one who reads and writes). The system of Al-Mutawwi', according to Khadhir et al (1986) was based on the efforts of the Mutawwi' himself. His basic objective besides teaching literacy was to have his students who were of different ages to memorize the Qur'an. So the role of

Arabic as a means of identification or creating allegiance with the state had not appeared at this point. Sometimes, Arithmetic was added. There were no specific curricula to be followed other than what the Malawi' decided. In fact, the objectives of education at the time were not job market oriented. Education was mostly sought for its own sake. The relationship of the Mutawwi' with his students was not limited to the school, it extended to the society, the Mutawwi' continued supervising the student's development morally, religiously and socially. The Mutawwi' himself enjoyed a high status in the society and he was highly respected by the society. Parents and tribal heads made the point of paying their respect to the Mutawwi' and inviting him to their majlises (homes). The Mutawwi' assumed several roles in the community including those of a teacher, educator, judge and Imam.

The space the Mutawwi' needed could be met by a room in a house, a couple of rooms in a house, or sometimes, the shade of a tree or in the open as the weather allowed. In some places the parents supported the Mutawwi' to make a living. The tradition of the Mutawwi' is widespread in the Islamic communities world wide, and it is always available whenever the sponsorship of education is not held by the state. As a sidelight, a parallel situation existed in Europe before the state took over education i.e. it was the church which provided education and in some cases parents paid the teacher. (Education in England wikipedia, the free encyclopaedia).

## **2.4 THE SECOND PHASE: BEGINNINGS OF REGULAR MODERN EDUCATION**

This period extends from the early 1950s till 1971, the year of the establishment of the state of the United Arab Emirates. What we mean by Modern education is that the educational process in terms of curricula, textbooks, qualification of teachers, examinations, certificates and subsidy is no more in the hands of the Mutawwi' and the system of the "kuttab" or individuals who started schools. Education came under the responsibility of educational missions sent by Kuwait, Qatar, Egypt, and at a later stage under the Department of Education in Abu-Dhabi. The number of students in this period went up phenomenally.

This period is strongly marked by the educational assistance offered by other Arab countries. Three such countries can be singled out; they are Kuwait, Egypt and Qatar. Such assistance centered on sending qualified teachers and implementing a modern educational curriculum. Examples of this kind of assistance will be given from three places; Sharjah, Dubai and Abu-Dhabi

In Sharjah, the Kuwaiti educational mission arrived in 1953 in response to a request that was made by the Emir of Sharjah. The mission included two Palestinian teachers to work at Al-Qassimiyyah school in Sharjah. The Kuwaiti mission provided the school with textbooks, stationary and other things that the students needed. The school followed the Kuwaiti system of education. Education was divided into three stages four years each elementary, complementary, and secondary. In 1954, Al-Qassimiyyah school for girls was opened. The number of students in the two schools was 190. The school time extended from 8:00 - 12:30 and 3:00 – 5:00 in the afternoon. The admission policy was to admit all applicants; the school estimated age and placed applicants in classes. The school attracted students from Dubai and Oman. The school subjects included Arabic language and literature, social sciences, mathematics, natural sciences, art, physical education, English, and Islamic Studies. In 1955-56, the Kuwaiti mission opened another school in Khoorfakkan. In the same year the Egyptian mission arrived. In 1961, Qatar opened Ali Bin Abi Taleb School in Sharjah and in 1968, the Kuwaiti mission opened its last school in Sharjah. These missions participated in opening up for schools for girls.

In Dubai, development of education went along the same lines. The Kuwait Education included geography, science and mathematics as subjects in the Ahmadiyyah School. More teachers arrived through the Qatari and Egyptian missions. The Qatari mission had three Palestinian teachers while the Egyptian mission included 10 teachers. By the end of the 1950s, Al-ahmadiyyah school had 823 students, 12 classrooms and the teacher load was estimated at 18 hours a week (Al-Khaleej, issue No. 1661, 1983). Towards the year 1965, the three major sponsors of education in the Gulf opened their education offices in Sharjah and Dubai.

The reader may be reminded that no other languages were taught in the schools except Arabic

It must be mentioned that there does not seem to be any literature that deals with the role of Arabic as a means of identification with the state, but the fact holds that no other languages were taught.

## **2.5 EDUCATION AFTER THE ESTABLISHMENT OF THE STATE OF THE UAE: 1971-NOW**

As the State of the United Arab Emirates was established in 1971, one of its main concerns was to offer solid academic education and the skills necessary for all children and adults. This concern took into account the educational process with all its dimensions, including the school population, the number of teachers and the number of schools. Therefore, the MOE in the following years saw a great surge of activity to reform, renew or reinvent school curriculum, specifically in changing secondary education methodology, textbooks, teacher qualifications and school structure. The focus in reform was dependent on the use of more technology, improved curricula and more parental involvement in the process. Attention was taken up by questions like how students can have computers, how teachers can use new technology skillfully.

The following tables show significant increases in the growth of the number of schools and numbers of students in the UAE. Table 1 shows the action from 1976-77 to 1986-87 and table 2 shows the growth in the last 10 years in the Emirates.

**Table 1 (2.5) Development of Public Education from the Year 1976/77 – 1986/87**

Students			Classrooms				Staff			Schools				
Male	Female	Total	Male	Female	Co-ed	Total	Male	Female	Total	Male	Female	Pre-school	Co-ed	Total
39300	32014	71314	1248	978	226	2452	3058	2908	5966	93	76	14	23	206
43085	35896	78981	1440	1177	218	2835	3170	3177	6348	104	88	13	23	228
46536	39512	86048	1523	1293	261	3077	3374	3498	6872	110	95	15	23	243
51631	44446	96077	1718	1454	288	3460	3789	4025	7814	118	98	16	23	255
58100	50742	108842	1986	2701	297	2666	4240	4653	8893	136	115	20	12	283
66584	58782	126366	2276	2006	401	4683	4806	5646	10452	149	130	34	10	323
73194	66646	139840	2533	2273	418	5224	5315	6436	11751	162	142	34	9	347
78015	72394	150409	2748	2517	424	5689	5346	6294	11640	172	153	34	11	370
86766	80664	167430	2954	2752	440	6146	5542	6571	12113	179	160	34	43	416
98561	95874	194435	2293	3301	548	7242	6587	8228	14815	188	173	37	17	415
(Source : UAE, Ministry of Education, Evaluation and Statistics department , Dubai 1990)														



Table 2 below shows development in education in the Emirates in the last decade of the twentieth century

**Table 2 (2.5) Development of Public Education from the Year 90/91-99/2000**

Academic year		Student	Staff	Class Rooms	Schools
90/91	Total	257773	20074	9441	499
91/92	Total	261692	21337	9861	534
92/93	Total	270560	22514	10255	534
93/94	Total	278836	23421	10542	560
94/95	Total	289066	24335	10909	582
95/96	Total	295322	20287	11260	615
96/97	Total	300338	25984	11567	639
97/98	Total	306641	27061	11988	672
98/99	Total	312189	27409	12474	688
99/2000	Total	316191	27427	12779	710

## 2.6 SCHOOL SYSTEM

The UAE's Ministry of Education oversees the public schools and ensures that the curriculum is consistent throughout the country. The school system is similar to the structure of Western education: students start at kindergarten and end at secondary school at the age of 17, whereupon they receive a certificate of General Secondary Education.

The UAE's Ministry of Education oversees the public schools and ensures that the curriculum is consistent throughout the country, with a goal of providing the Emirates with the basic tools needed to compete in the global market place. As a result primary education is compulsory for children beginning of age six and UAE citizens are entitled to free education at government run schools. (Source: UAE, Ministry of Education, Evaluation and Statistics department, Dubai 1990 UAE, p.1).

The educational system in the UAE comprises three stages: Kindergarten, basic (primary and preparatory education) and secondary education. There are also private schools, typing and secretarial institutes set up by women's associations to teach girls and ladies sewing, embroidery, home economics and child welfare.

### **2.6.1. Kindergarten**

Due to the importance of these first years in the building of a child's personality, the UAE has set up Kindergartens and has expanded them. Children join these Kindergartens at the age of four and spend two years there. Here a child is prepared socially and psychologically in a way that develops her / his aptitudes and qualifies him for the primary stage.

### **2.6.2 Basic Education**

Primary education: 6 -12

Preparatory education: 12 – 15

Children at the age of 6 join this stage. The objective of this stage is to further develop the abilities and aptitudes of children and supply them with Islamic ethics and values and make them understand the principles of Islam and take them as guidelines in their behaviour and conduct. They are also provided with knowledge and scientific and professional skills that correspond with their environment. Students who finish this stage are able to continue their education or get a job after intensive professional training. They have already been prepared to be productive citizens. So this in a sense is a purpose of schools in the UAE. This derives from the Education policy:

1. emphasize the importance of the teaching of the sciences, mathematics and languages.
2. provide learners with the necessary skills and to react positively to future innovations.
3. keep abreast of modern international tendencies whether in educational systems or teaching methods

(p. 19 Education as a preparation for a rapidly changing future, The Education Policy in the UAE, 1996).

This stage has helped effectively to abolish illiteracy. Schools now have a larger capacity and year after year they can receive larger numbers. In addition, it must be remembered

that Arabic continues to be taught right through to the students besides their native language.

### **2.6.3. Secondary Education**

This stage follows the basic education stage. It receives students aged 15 up to 18. This stage qualifies students to face life as well as prepares them for university and higher education. It serves the society and its needs by providing it with manpower needed to realize development plans. This stage has two branches: scientific and literary. The theme of human capital implied here is taken up in the UAE national identity conference as seen from the following quote from a report on a very recent conference which took place in Abu Dhabi on 15 April 2008.

Mohammed Ahmed Al Bawardi, Secretary General of the Abu Dhabi Executive Council, discussed globalization and its effects on the UAE. He also spoke of the importance of training and development for UAE nationals and building human capital, knowledge and professionalism in accordance with best practiced international standards. (<http://www.xpress4me.com/news/uae/dubai/20006909.html>)

### **2.6.4. Technical Education**

Technical education aims at preparing students to understand what they read in the field of science, arts, literature in general and in their own trade in particular. It also provides students with scientific knowledge that helps them appreciate the technological data related to their trades or professions. They are being made familiar with the bases of technology and industry. They learn about the different methods and systems so as to be able to make best use of them efficiently and thoroughly.

#### **2.6.4.1 Technical Secondary School**

Length of programme in years: 6

Age level from: 12 to: 18

Certificate/diploma awarded: Technical Secondary Diploma

Primary school education is compulsory for all UAE citizens. Government policy is to provide staff/student ratios of 1:20 at kindergarten and primary levels; and 1:15 at intermediate and secondary levels. The existing staff/student ratios are well within this proposed range.

### **2.6.5 Vocational and Science Education**

While many countries have nurtured effective vocational systems over the years, the emphasis given to vocational and science oriented education in the UAE at secondary or university stages, is quite recent.

The major objective of secondary vocational education is to prepare nationals for careers in technical business and agriculture, and facilitate their integration into the labour market. It covers the three years from grades 10 through 12. There are 14 technical education schools in the UAE. In 1997 / 1998, science-oriented education did not exceed 25.40 percent in 1990/1991, the enrollment in the technical education was 1.07 percent, in agricultural education 0.23 percent, and in business studies 3.26 percent. Business studies were largely responsible for the increase in the proportion of education in the overall secondary education from 2.35 percent in 1990/1991 to 4.56 in 1997/1998.

So though English is the language for technical business and agriculture, and facilitates their integration into the labour market, the students have Arabic and other languages in their linguistic repertoire which have been taught them before.

Figure (3) The Educational Cycle in UAE and Figure (4) Secondary given below summarize the educational system in UAE where there are two types of schools. The first type of school is the main track, which provides general education rather than vocational agricultural and commercial education.

Figure 3 (2.6.5) 2003 THE Educational Cycle in the UAE

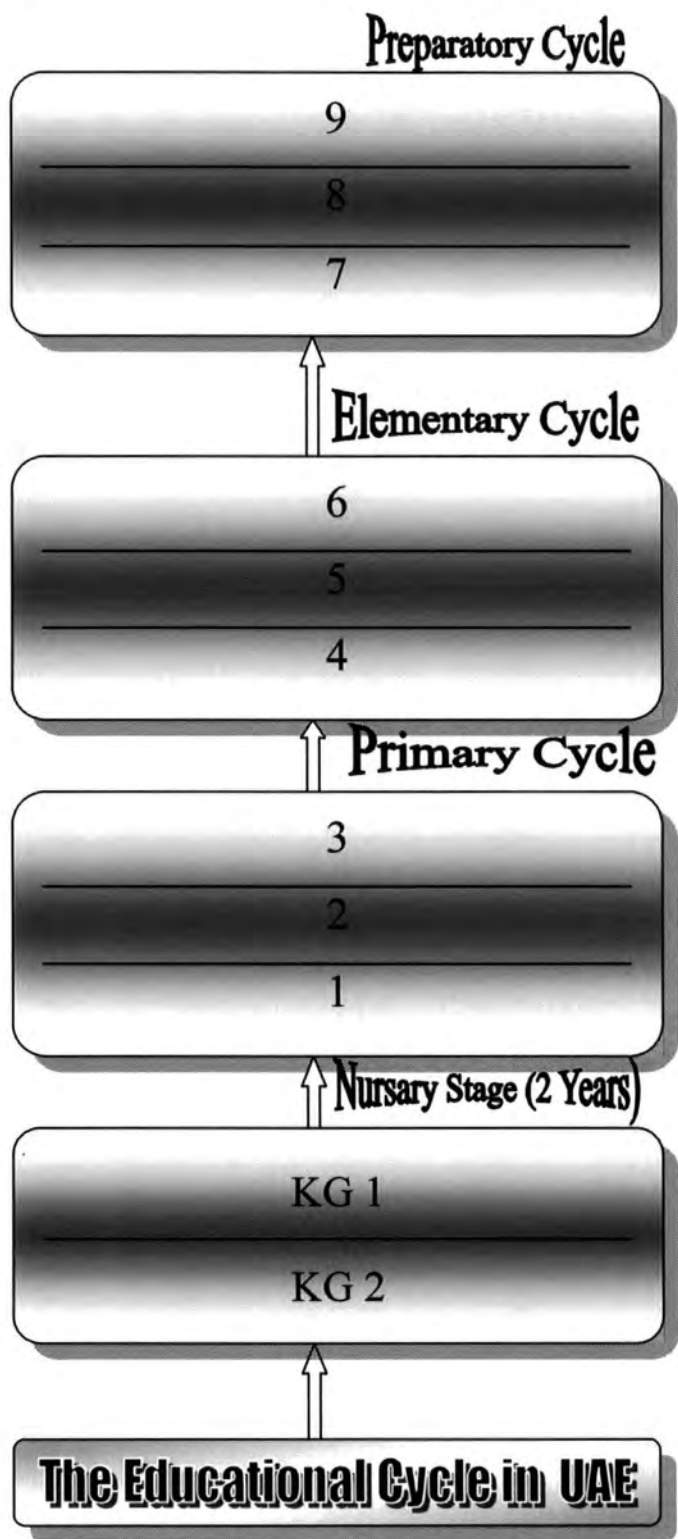
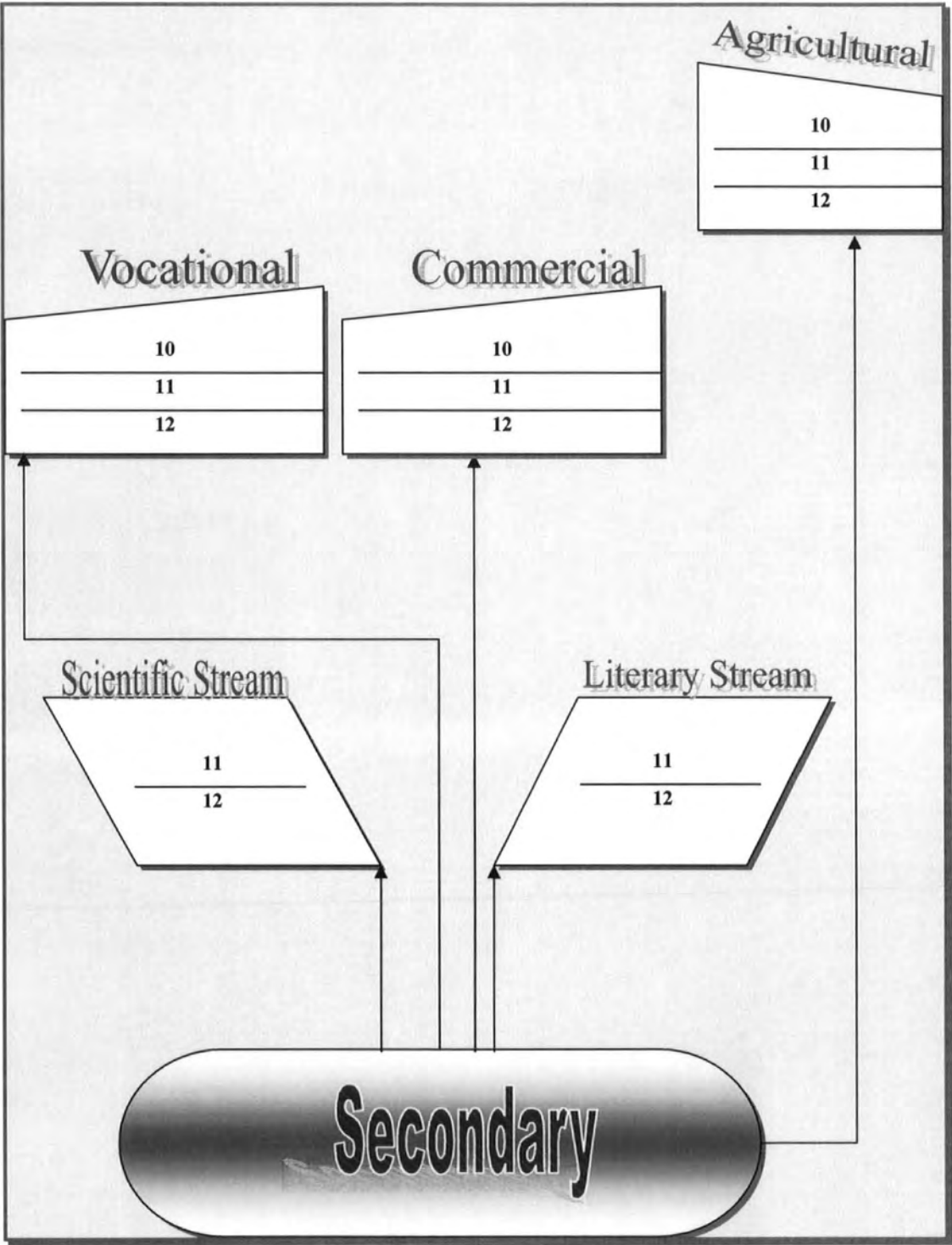


Figure 4 (2.6.5) 2003 Secondary



In figures (3) and (4), the centre column outline, this track, which includes compulsory education from 1-12, higher college of technology, universities.

The first type of schooling track includes six years of compulsory schooling-six years of elementary schooling and three years of high school, including the three years in upper secondary plans four years of university schooling.

Technical colleges provide a level of training below university level education. Students enter these colleges after completing twelve years of schooling and passing the final GCSE examination.

## **2.7 EDUCATION POLICY IN UAE**

In the beginning, in the pre oil days, the government in UAE had little interest in education policy. Therefore, the educational policy developed slowly through out the decades, till the first Reform Act introduced in 1971.

Since the federation of the UAE in (1971) great efforts have been directed to the improvement of the quality of education to meet the needs both of the learner and of the country's social and economic development. These efforts are stated in Article 17 of the UAE constitution, which states that "education is an essential element in achieving the progress of society, it is mandatory in the elementary stage and free for all stages." Many other UAE laws and ministerial decrees have been enacted to boost the whole educational cycles.

Shaikh Zaiyed clearly stated that the Man is the greatest investment this country can ever make.

The building of mankind is difficult and hard. It represents, however, the real wealth [of the country]. This is not found in material wealth. It is made up of men, of children and of future generations. It is this which constitutes the real treasure. Within this framework, Shaikh Zayed believes that all of the country's citizens have a role to play in its development.  
(<http://www.un.int/uae/she'7.htm>)

This is the idea of 'human capital' (Woodhall, 1997). Even though schools of the 19th and early 20th century developed literacy and numeracy in pupils, it was to ensure that they could manipulate the machinery which created society's wealth. Thereafter they could and should leave school and find their place in industrial society. In a post-industrial society and a 'knowledge economy', this is not enough and the focus must shift from investing in machinery to 'investing in people', to cite a scheme started in Britain in the 1980s. The idea that human beings are the source of economic development and society's wealth is encapsulated in the notion of human capital developed during the second half of the 20th century (Byram, 2008).

It may be mentioned here that in 'investing in people' there has been a considerable interest in recent years in the minorities highlighting UAE's multiculturalism.

Since the time UAE was established in 1971, there was no specific educational policy. Bilingual and minority-schooling flourished in the past thirty years without promotion from local authorities. Now, by inviting a diverse stream of new immigrants who are living and working in our society, there is a need for a coherent policy to respond to the new diversity. In fact, this is a primary goal of the Abu Dhabi Government's education policy - to create the highest quality, comprehensive system of education that applies world-class standards and expertise to the delivery of education at all levels. The minorities highlight our country's multiculturalism. In fact recently, the leadership has insisted on the role of education and language in developing the economic, national identity, special cooperation and in enriching the human personality. This is evident from the UAE National Identity Conference, Published: April 15, 2008, 18:02 , which is held since 2008 is the year of national identity in the Emirates. The conference is hosted by the Ministry of Culture, Youth and Community Development and seeks to promote national identity, history and culture among UAE nationals. (<http://www.xpress4me.com/news/uae/dubai/20006909.html>)

Regarding the Education Policy, it went through various stages of development. In 1972 there was a compulsory education law No.11. It dealt with compulsory and free education for the UAE citizens (males and females) starting from the age of six. The law stipulated that the State shall be committed to provide all facilities (National Report on the Development of Education in the UAE, 2001). After this there were several attempts as in 1977 and 1980 to mention two. The second one was entitled "Educational policy for UAE" and was prepared by Arab educators. It included a source survey, definitions of general



cultural principles and aims, and educational aims and strategies. This was not a policy and so was also ignored (1994; 1992) (UAE Education Sector Assessment, 1994; MOE, Division of Planning and Evaluation (1992) .

In 1992 the Ministry of Education established a ministerial committee so as to formulate a new educational policy project for the state of the UAE (National Report, 1994). This policy is comprehensive; it considers all educational institutions, public or private and higher education. This policy was approved and issued in September 1995 (National Report on the Development of Education in the UAE, 2001). The document stressed various aspects of education in the UAE

### **2.7.1 Education Policy in the UAE, 1996:**

The Education policy of 1996 is the one in force and it is here that we can find some of the key themes and values of education. The Education Policy has defined six principles guiding all educational activities in the State. These principles are:

1. The education and upbringing of the UAE citizens on sound Islamic principles
2. Education as a means of strengthening national affiliation
3. Education for establishing a sense of social responsibilities
4. Education for productive work and comprehensive development
5. Education as a preparation for a rapidly changing future
6. Continuous education.

Consequently, 11 educational goals have been derived from these principles.

(p. 2-3 Education Policy in the UAE, 1996).

This educational policy is based on directives from a multiplicity of sources: the Islamic religion, the national heritage, indigenous Arab values, the present state of economic and social development, and the achievements of the international community in the fields of science and technology which have influenced thought, culture, events and practices at all levels: local, regional and international. The predication of future expectations is anticipated and planned for because of their profound impact on the foreseeable and distant future.

The educational policy in UAE focuses on the education of the majority. The policy covers many important issues; for example, equity, gender, community education, private education, adult education, curriculum and textbooks. Furthermore, it offers the framework of ideas to provide equity and to support effectively the local community. The Education policy for minorities will be dealt with below.

## **2.8 LANGUAGE IN EDUCATIONAL POLICY**

As reported above in 2.2 there is no clear cut language policy for the UAE and neither is there one in Education policy. What can be said about the languages taught in the schools in the UAE is the following. English and Arabic are the mediums of instruction: Arabic in the state schools and English in private non local Arab schools. In private non local, non Arab schools which are the subject of this study, the medium of instruction is English and in these private schools, a number of other languages are offered as second and foreign languages. The second languages are usually the languages of their countries and the foreign languages are the European languages.

The issue of language in education in the UAE has been mentioned indirectly in the educational policy and concentrates on teaching Arabic, in addition to English from sixth grade. It can be argued, of course, that absence of an official language policy and statistics on language spoken in the United Arab Emirates is itself an implicit policy ensuring the dominance of Arabic. The emphasis on assimilation has focused on Arabic and English. This national trend is supported by the political leadership, particularly, in Dubai and can be seen in the fact that it has expanded English language teaching to Islamic Colleges and institutions, such as Islamic and Arabic Studies College, Dubai.

### **2.8.1 Importance of English**

It is an established fact that no language has ever had as strong a position in the world as English does today (Graddol 2006). English that was imposed during the colonial era in the State become the most dominant language mainly in business. The motivation for the exceptional promotion of English at the expense of other languages in the Gulf countries specifically UAE is clearly related to three reasons. First of all, everyone in these countries understands English due to the fact that employers require applicants to be fluent in

English as a condition for getting the job. Secondly, it is the language that links the UAE to the world through the I.T. Finally, the language of the market is English. It is the language spoken and understood by the majority of the UAE population.

Concerning the trends noted about English, Naisbitt (2000) says that one mega trend that can be easily identified is the use of English which is emerging as the language of the new world order. He also points out that ethnic groups in many countries have undergone and will continue undergoing significant language shift towards English, a process which began in the UAE with the inception of the bilingual policy.

In fact, it can be said that English is not limited only to schools, but has expanded to include university education in the UAE though this is beyond the scope of this study.

Now, the main goals of language education policy in the UAE are Arabic and one other foreign language and this foreign language is English. Therefore, the curriculum was developed to focus on both languages. In the state schools, English is given nearly the same weight as Arabic. This is obvious in the number of Arabic lessons that the students take every week at schools and the same number of lessons in English which is considered a second language because it is taught at government schools from the age of six.

In private schools in GCC countries and distinctly in UAE, English is largely considered to be the first language, and it is used as a medium of instruction. However Arabic, Islamic Education and Social studies must be taught using the Ministry of Education textbooks in all these schools through the medium of Arabic

## **2.9 THE ROLE OF ARABIC LANGUAGE IN EDUCATION**

At the outset, as pointed out in 2.1, there are more than three varieties of Arabic in the UAE – the classical Arabic, the MSA and the colloquial dialects.

The classical Arabic language is the language of the Noble Qur'an, and in it, the Qur'an was revealed upon the Seal of the messengers. So attention to the Arabic language is to have attention to the book of Allah the Most High and the studying and the practicing of it helps in the understanding of the Noble book of Allah and the narration of the master of

the Prophet, Muhammad (peace be upon him). It is also the language of our esteemed Islamic Law (As-Sharee'a), so when we defend it we are not proceeding on a path of nationalism or racism, but in fact we are defending the language of our religious (way of life) and it is the cloak of our Islamic Civilization.

As such, Sheikh-ul-islam Ibn Taymiyah said: "The Arabic Language is from the Religion, and the knowledge of it is an obligation. For surely the understanding of the Qur'an and the Sunnah is an obligation, and these two are not understood except with the understanding of the Arabic Language, and what ever obligation is not fulfilled except by certain steps then those steps themselves become obligatory (to fulfill the initial obligation)."

Therefore, the knowledge of the Arabic language is essential for every Muslim so that he/she can perform his/her religious acts of worship and he/she can be proficient in the recitation of the Noble Qur'an. Allâh Says in His book (which means):

**"Verily we have sent it down as an Arabic Qur'an in order that you may understand"**  
**(Soorah Yusuf: 2)"**

And likewise the Most-Glorious said (which means):

***"And thus we have inspired unto (O Muhammad) an Arabic Qur'an that you may warn the mother of the towns (Makkah) and all around it" (Soorah ash-Shura)".***

(Al-Hilali and Khan 2002)

Muslims give reverence to Arabic language because Almighty Allah has selected the Arabic language to reveal the final message to mankind in the form of the heavenly book, the Holy Qur'an. Today, Arabic is a unifying bond among Muslims, and used daily in all obligatory Islamic divine services. Several non-Arab Muslim countries have adopted the Arabic script for their own language such as Iran, Afghanistan, Pakistan, Indonesia, part of Sub-Saharan Africa, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan.

UAE as an Arab and Muslim country adopted the main goals of education which are congruent with the broader goals of the GCC Education policies where GCC stands for

Gulf Cooperation Council. Some of these goals are: reinforcing the national, Arab and Islamic feeling, deepening the national responsibility and affiliation, and strengthening the cultural identity; and adopting the Arabic language as a teaching and communication language with other cultures in the light of the Islamic Arab Culture.

Because of the importance of Arabic language private schools comply to teach all its pupils Arabic language, Islamic studies, social courses according to the curriculum decided by the Ministry.

### 2.10 PRIVATE EDUCATION IN THE UAE

The stages in the development of general public education in the Emirates were also accompanied, for special reasons related to the population structure in the country, with stages in the development of private education in the country. In 1971-72 about the time of the birth of the United Arab Emirates, there were only nine such schools including the privately funded Arabic schools. These schools had 2% of the total number of students in the country. By 1985/86, the number of these schools went up to 164, a growth of 1600%. The number of students in these schools went up to 70 291, or 39.5 of the total number of students in the State. This growth is represented in the following table 3.

**Table 3 (2.10) Schools teachers and students in private education**

YEAR	STUDENTS	SCHOOLS	TEACHERS
77/78	17130	44	911
78/79	20606	46	1311
79/80	25845	57	1474
80/81	30368	69	1691
81/82	41929	92	2484
82/83	51456	128	3177
83/84/	57953	147	3225
84/85	62439	157	4066
85/86	70291	164	4410
(Source : UAE, Ministry of Education, Evaluation and Statistics department , Dubai 1990)			

The manpower from some areas of the world particularly the U.K. from Europe and some Asian countries formed communities that settled in the country for lengthy periods of time, and needed schools for their children, as has been discussed in 1.3 above.

### **2.10.1 Factors Contributing to the Growth and Development of Private Education in the UAE**

#### **1. The demographic factor in the Growth of Private Education in the United Arab Emirates**

The major factor that has contributed to the development and growth of Private education in the United Arab Emirates has been, no doubt, the demographic factor. As shown earlier in the first chapter, the country's dependence on foreign labor has necessitated dependence on foreign manpower to build the infrastructure of the new state. As foreign labor started to arrive, those who were in the school age from the Arab world were welcomed to the public school system. Moreover, those of Asian origin, had the choice to accommodate their children in the public school system. They were then motivated to learn Arabic, the native language. However, as the numbers were not really large they did not justify the establishment of private education. When the numbers of these communities and of new communities from other parts of the world grew, they wanted to establish schools which taught the curricula of their respective countries.

These schools did belong to a number of foreign nationalities including the UK, America, India, Pakistan, Germany, France, Japan and others. The reader may be reminded that this is dealt with in 1.5 above. The growth of these schools has become phenomenal. To exemplify this phenomenal growth, it pays to have an idea of the number of students in private schools in the year 2000/2001. The number of students in these schools in all the Emirates is 250,000 in all stages of education. (Source: UAE, Ministry of Education, Evaluation and Statistics department, Dubai 1990)

Dubai has the majority share of the schools and the students (National Report on the Development of Education in the UAE, 2001).

Dubai schools have 12648 Emirate students, 598 other Gulf States students, 12770 from Arab countries, 4672 Europe, 1806 from American countries, 55142 from Asian countries, 3010 from other countries and a total number of students of 90646.

## **2. The Economic Factor**

The other main factor that has contributed to the development and growth of Private education in the United Arab Emirates has been the economic factor.

In the mid part of the 1980s, the oil revenues in the Emirates started to go down. The State started to take strict spending measures. The Ministry of Education took a very important decision which had its bearing on Education in the whole country. The ministry legislated that students from other Arab countries can no more join the public school system and students from other Arab countries can no more transfer from a private school to a public school as explained in 1.5 above. The direct result of this was to increase the load on private education and hence more private schools in the UAE.

### **2.10.2 Private Education Policy**

In the UAE, besides the government schools, there are many private schools approved by the Ministry of Education and under its supervision. There are two kinds of private schools. The first kind are for locals and offer bilingual programmes, i.e., the subjects are taught in Arabic and English. These are not the subject of the present study. The second kind is foreign private schools established for the purpose of education in accordance with foreign curricula and educational supervision. These schools are open to foreigners and the locals who wish to go to them. In all these schools subjects are taught in their foreign language except for Arabic and at schools which accept Arabs, Islamic Education is for all Muslims students in Arabic. Schools comply with curricula and textbooks for Arabic and for Islamic education provided by the Ministry of Education. Moreover, the Ministry of Education now insists on private schools separate both sexes and this is reflected in the Federal Law, no.9, (1972):

1. “Each school must have one of both sexes. But the Minister of Education has the right to exclude the primary level.” Also a Ministerial Law No. 757 dated 14/11/1981 adds to the federal law the following points:
2. Each private school must have one of both sexes in all educational cycles: elementary, preparatory and secondary.
3. Teaching staff must be the same sex in boys and girls schools and this must be implemented in case of accountants and secretaries.
4. Arabic and Islamic studies book section in the school library must suit the percentage of Arab students in the school.
5. Muslim students must not participate in or attend non-Muslim celebration occasions.

The Ministry of Education tries from time to time to check in controlling private schools. and the latest decision was taken by the Ministry to have a complete control and supervision by the Ministry. The directorate of private education in the Ministry appointed 19 teachers, to help in controlling these schools and supervise implementing the educational policy. Article 32 through 36 in the Ministry of Education and Youth inform of the requirements to be fulfilled by these schools in relation to the curriculum, namely the numbers of classes prescribed by the MOE, the prohibited teaching areas, approval of curriculum by the MOE, submission of data in case of any change to curriculum and submission of the annual report (Ministry of Education and Youth 2001 p.19)

### **2.10.3 Goals for private education**

**The Ministry of Education has specified the goals for private education in the UAE as follows:**

1. Coordinating the efforts in general and vocational education according to plans and programmes adopted by the Ministry of Education and Youth (2001).



2. Developing the study of foreign languages in addition to the official curriculum.
3. Adopting special curriculum for foreign nationals.

In summary, foreign private schools are compelled to:

Teach its Muslim pupils the Islamic education compulsory course according to the curriculum decided by the Ministry.

-teach all its pupils the Arabic language compulsory course.

-teach the social courses according to the curriculum decided by the Ministry.

-obtain the Ministry's prior approval for the introduction of any modification in the building, curriculum, or manuals.

Private schools are compelled to respect the Islamic and Arab principles and values, the country's customs and traditions, and national identity.

## **2.11 CONCLUSION**

Some relevant pages from the Education Policy (1996) are given in the Appendix 1. All in all, this chapter gives a general view of education in the United Emirates in terms of both public schools and private schools. It gives an overview of the sociolinguistic situation and languages, explains the language policy and the education system with the history of schools from the beginnings - the pre-50s, the mulla system of education, and then the second phase which is the beginning of modern education. The chapter then deals with education after the establishment of the State of the UAE in 1971 till now. The education policy and the language situation vis-à-vis education, language in education, the place of English in the social and educational fabric of the UAE and the role of Arabic are all part of this chapter. Factors are described contributing to the growth and development of private education, private education policy and what the ministry has prescribed bring up the last part of the chapter.

The relevance of this chapter for our research is that it provides a background to the study and the questions raised in it concerning minority education go towards helping to form questions for research in this study. First of all, it can be seen in the history of

development and education that every time the objectives changed, this was reflected in the curriculum. In other words, the objectives of the nation transferred to the curriculum of schools; this is a constant strain through out the history. For instance, the mullas taught only the Qur'an first; then as the needs of the social life changed, Arithmetic was also added to the curriculum. This has brought out the fact that curriculum needs to be researched in detail in our study and has resulted in various questions on the curriculum. The discussion of the education policy in 2.7 shows another point to be researched, viz., that these policies are good for the government schools but not necessarily for minority schools and this needs to be researched in terms of the difference felt by the minorities in these two types of schools. Two of the goals mentioned in 2.8 also arouse interest for research - one is about education for the sake of national identity. The other is about education for the sake of continuous education and making education more relevant to the Emirate Society; this suggests that research on these lines could also be done. These figures in the research as a question.

Because this chapter has shown the importance of Arabic and the compulsion on private schools to teach Arabic (and Islamic education for Muslim students), it is also important to investigate opinions about these matters and their relationship to the focus of private schools on the languages of the country of origin and the curriculum imported from that country.

The next chapter, chapter 3, discusses and clarifies the concept of 'minority' as used throughout the present study. Space has also been devoted to the kinds of minorities in the UAE and how they are different from other minorities. The relationship of the minority with the dominant group and questions relating to this are also looked into. This chapter also reviews the research on minority rights and the role of the state in supporting minority rights. Then is discussed the American scene which is rich in minorities and how and why minority education is called a 'continuing' problem.

### **CHAPTER THREE**

#### **THEORETICAL FRAMEWORK OF THE STUDY: MINORITY EDUCATION**

The last chapter dealt with the education system in the UAE and the sociolinguistic situation and languages. It discussed the education policy, the language policy and language in education policy which involved some information on the roles of English and Arabic in the UAE. It provided information about private education and private education policy in the Emirates. It may be pointed out that the word 'minority' has been used repeatedly and is expected to be used further. This makes it necessary that the meaning of the concept be clarified. The concept of minority has a special meaning in this context.

##### **3. 1. THE CONCEPT OF MINORITY**

At the outset of this chapter, the writer would like to clarify the concept of minority. Because the concept might mean different things to different people specially that in its core it is related to numbers and their comparisons. The word "minority" is defined in the Longman Dictionary of Contemporary English (2001) to mean "a small group of people or things within a much larger group" or "relating to people who form less than half of a larger group of people". The meaning here is a small number and the Dictionary gives the example of Gaelic being spoken by a small number (minority) in Ireland. The Dictionary then gives another meaning closer to the intended meaning of minority in this study saying that a minority is "a group of people in a country who are different from the rest in race or religion". The term minority is in fact a "generic" term that encompasses ethnic, religious, linguistic, national and cultural communities living in a society dominated for one reason or another by a "majority" or to be more specific by another cultural or national group. As much as the term "minority" is generic and has its own references aside from numbers as will be shown in the following section, the term "majority" is also a generic term which may not be directly correlated with numbers. It may refer to the original population of a country, the locals, or holders of the prevailing cultural norms of a certain society. They may not be a majority in terms of number; rather they are the majority in terms of their status. The term majority can in fact be defined in its contrast to the term "minority" in a certain society.

Another step by step process of reaching the meaning of minority comes from LeTendre of Pennsylvania State University (2000). He says numerically small but highly powerful groups may create educational policies that selectively lock the numerical majority of a nation into schools and educational pathways. He gives the example of the so-called 'Bantu education' of the former South African regime. Another example, he says is that of small, marginalized groups which may be perceived as threatening 'minorities' whose educational practices challenge dominant group beliefs and, hence, may be the target of intense state coercion: the Amish and Hutterites in the US. Before anything else the first thing he feels is to come up with a useful working definition of minority. Based on his own professional experience in a wide variety of nations, he identifies 16 factors that are involved in defining minority groups in various nations.

These are "(1) number; (2) indigenous/aboriginal status; (3) ethnic background; (4) linguistic background; (5) social class; (6) religious identity; (7) economic situation; (8) political situation/affiliation; (9) sexual orientation; (10) color; (11) immigrant status; (12) place of birth/regional; (13) ability; (14) age; (15) citizenship; and (16) gender" (2000: 578). None of these taken alone constitute sufficient conditions for 'a minority status'. On the other hand, some of them are relatively un-emphasized. In trying to reach the definition of minority, LeTendre rejects the definition used for many years in anthropological discussions of minorities as 'an ethnic group occupying a subordinate position in a multiethnic society, suffering from the disabilities of prejudice and discrimination, and maintain[ing] a separate group identity' (Gibson, 1997, p. 318 in LeTendre, 2000).

Finally, he concludes his process of defining by saying that any of the factors he mentioned could be used to define a group as a minority. The critical variable is how nations choose to define or not define certain groups in formal legislation:

The boundaries of class, racial, ethnic, and even linguistic groups can be quite fluid in the absence of state-imposed definitions that create a category of 'a minority'. Nations can thus pursue strategies that recognize and define minority groups, giving them specific legal access. Or, they can choose to not recognize such groups,

pursuing policies that ignore group differences and/or place many groups into a diffused category. The recognition of sub-groups within a nation-state is thus a necessary but not sufficient condition for giving rise to minority educational policies. (Le Tendre 2000).

As an interesting sidelight one may quote here Jon Christian Ryter,(2004) an advertising executive with the Washington Times, to show the dynamics of society and the fluid situations that the so called minorities can result in.

It's now official. By 2050 whites will be the minority race in the United States. When the Census of 2050 is completed the Census Bureau estimates that the white race will become a minority in the United States. Hispanics will be the dominant race. African Americans will remain the third prevalent ethnic group in America.

It is interesting that while at the moment the concerns are for the rights of the minorities around the world, Ryter's article typically ends with his worry about the white, middle class male,. He says,

...on paper, Hispanics and African Americans will politically remain protected minorities and the middle class white male will remain...well, who cares? He will, after all, soon be nothing more than an aging dinosaur who will eventually become a blurred memory of a bygone era in America's forgotten past.

In the light of all this medley of options one may ask what is the sense of "minority" we are talking about in the context of this study of the United Arab Emirates? It is a minority that I will define here in legal terms rather than in terms of numbers because the concept in this particular context is different from the concept of a minority in most cases except cases like the minority in South Africa during apartheid. It should be added here that there are many dimensions related to the definition of a minority and these dimensions differ from one country to another and from one minority to another. Synder et al (1971) in their examination of different minorities in the world in the context of education contend that these minorities can be defined by race, color, religion, immigrant status, socioeconomic status and finally, military and civilian status. The existence of such minorities in different societies all over the world has been perceived in two different polarized ways; it has been viewed as an enrichment to society in terms of diversity on one hand and as a pretext for division, separatism and distrust on the other hand. The role of education in this kind of

perception is of extreme importance in determining which of the two perceptions referred to earlier will prevail. It is the education factor, as Bush and Saltarelli (2000) point out, that can bring about a socially constructive or a destructive impact. This is of course particularly true of societies having ethnic minorities belonging to the same country. The case under discussion may be different because these minorities are different in their composition and affiliation. They are minorities of expatriates rather than an original population.

### **3. 1.1 Minorities in the UAE**

As explained above in 3.1, it may be surprising that the minorities intended for study in this project are majorities in terms of numbers. The number of Asians working in some of the Emirates far exceeds the number of the local UAE populace. Moreover, some of the minorities in the UAE do not differ in ethnicity and religion from the original population but they are in a special sense a minority. Most of the Arabs who come from different Arab countries and live in the UAE mainly to work share the same religion, the same language (i.e., they share the MSA, even if their colloquial dialect may vary depending on where they come from) and the same ethnicity with the core of the UAE population. They are minorities by virtue of the fact that they are not UAE nationals. The minorities that we will be talking about in this study are groups of people coming from different countries and cultures to the United Arab Emirates to work and live here temporarily as long as their work justifies their presence in the Emirates. The Emirates has very strict residence, immigration and naturalization laws that require any member of these minorities to leave the country with all his dependents as soon as he terminates his work or ends his business in the country. It may be noted here that the foreigners are not given citizenship of the UAE and so they may live in the UAE for many years but they have to go back to their country of origin. These minorities can be called “expatriates”, “immigrant or migrant workers”, “guest workers”, “foreign workers”, “foreign labor force”. McDonald et al (1998, 60) proposed a workable definition of a minority which may apply to the meaning intended in this study. They maintain

Though many other definitions may exist, we propose to consider as a minority an identifiable group or community of peoples whose own perception of their nationality and/or whose language differ from the dominant group within that country.

This seems to be an appropriate definition of the minorities concerned in this project. Consideration of being a member or belonging to a minority is less a matter of number as it is a matter of "self perception". The language component does not necessarily apply here because the minority of Arab origin speaks the same language as the dominant group. However, they perceive themselves as a minority temporarily residing in the UAE for purposes related to their jobs. Richards and Martin (1983) describe them as "target earners", young men who hope to work hard, live frugally, save money and return home to marry, buy a farm, build a house or a small store.

### **3. 1.2 Unusual Minority**

Another dimension of the issue of defining a minority in the context of this study needs to be clarified right away. It is related to the fact that the mention of the word "minorities" invokes suffering in one way or another at various points of history. This is particularly true in the European context as MacDonald et al (1998) point out. Minorities all over central Europe suffered in the past and some of them still suffer today – and this is also the case in Africa and parts of Asia. Nationalism in these parts of the world has always led people to "disregard others' claim to justice, or reason or common morality"(ibid, 71). As a result, "we continue to witness a disturbing re-surgence of xenophobia, ethnic bias, and racism which often result in violence"(ibid.). The notion of a minority in the context of this study does not evoke any kind of suffering in the sense felt in places like central Europe. That is the case simply because none of the minorities we are concerned with in this study are assimilated in the UAE society or have been created by peace treaties, change of boundaries, drastic religious or ethnic differences of the same population or any other category that applies to ethnic minorities asking for their rights in different countries in the world. The minorities we are concerned with in this study are groups of people who have come from different countries in the world for better job opportunities with the realization that they cannot, under the laws of the country, stay after their work or contract terminates. Nor is citizenship given to these minorities whatever their length of stay or even to the children born here. A comparable situation is that of the Turks in Germany. But the difference is that the Turks in Germany stayed on and a different situation has arisen where there is unemployment for them.

([http://www.qantara.de/webcom/show\\_article.php/\\_c-478/\\_nr-171/i.html](http://www.qantara.de/webcom/show_article.php/_c-478/_nr-171/i.html),

([http://en.wikipedia.org/wiki/Turks\\_in\\_Germany](http://en.wikipedia.org/wiki/Turks_in_Germany)),  
(<http://fp.arizona.edu/mesassoc/Bulletin/white.htm>)

But in the UAE such is not the situation. The laws for the exit of people whose jobs are terminated are very strict and implemented within time limits. So in the UAE there is no unemployment for the foreigners. Moreover, in the UAE, the foreigners are appointed on all kinds of jobs and not only low status jobs. For example, foreigners are employed in teaching jobs, in the corporate business houses, in hospitals as doctors and nurses and so on which are very high status positions. So unlike the Turks who are considered low status people because of the low status jobs, the foreigners in the UAE are not considered low status. They are guest workers and are treated as such. While they are here they have equal legal, judicial rights as the locals. They are people who have come here for economic reasons and they are neither allowed nor expected to assimilate in the society.

**Following is an example of the rights of the minorities from:**

**Trade Union Rights** Workers are neither prohibited from forming and joining trade unions nor given the right to do so. Professional organisations exist, and in fact the only workers' associations in the country are professional associations: of teachers, jurists, engineers, medical professionals and social workers. Professional associations have limited freedom to lobby for redress of complaints and to file grievances. Foreign workers may join professional associations, but without voting rights. International affiliation by professional associations must be approved by the government. Government employees work under the civil service law. Domestic servants and agricultural workers are not covered under any labour law.

As with the right to organise, the law is silent on the right to collective bargaining and the right to strike. Strikes have taken place without retaliation to protest unpaid wages, delays in issuing work visas and hazardous working conditions. Public sector strikes are prohibited on national security grounds. Collective work dispute resolution is permitted instead. Free trade zones do not have to comply with labour laws.  
(<http://www.arabianbusiness.com/506295-uae-flatly-rejects-citizenship-for-foreign-workers>)



The UAE has ruled out any chance of expatriates being awarded citizenship - no matter how long they work in the Emirates. As per Bowman, (2007), the contract is signed for a given number of years and so they fall under the contractual law. "That is the whole reason contractual labour laws are used, so workers fall under contractual law rather than immigration law." (<http://www.arabianbusiness.com/506295-uae-flatly-rejects-citizenship-for-foreign-workers>)

### **3. 1.3 Minority and the Dominant Group**

Another major defining feature of minorities especially when the issue is education is the fact that there is always a gap between the minority and the dominant group. This gap as shown in many different studies on minorities (Thernstom 2000, Dreissen 2000 a.b.) indicates that the minority students are behind in many areas. They are characterized by low performance levels, fewer transfers to other types of higher education, discipline and truancy problems, unexplained school leaving, and drop-outs. It may be observed that, this applies above all to immigrant and guest worker minorities rather than indigenous minorities. All this has always called for initiating compensatory programs and enrichment programs for the minorities that have been described. This may be the real case among immigrants in Europe specially those coming from third world countries. It may also be the case of the minorities in the USA especially in the case of the blacks and Hispanics. It may also be the case among some minorities in China. But these descriptions may not apply to the case of the minorities in the UAE.

There are many reasons for this, chief among which is that some of these minorities consist of technocrats and well qualified professionals who have taken key jobs in the government, the private and public sectors. Some members of these minorities earn very high salaries and enjoy lots of benefits. The opposite of the characteristics reported earlier may apply to minority pupils in the Emirates. This remains to be found out in the results of the study, but it is apparent that a good number of pupils come from high earning families keen on the value of education. In fact, the laws of the land do not give family legal residence status to those earning below a line specified by the law which means that those sections of the minority who are below the specified line do not get the family legal status

and so can't get their families here. In other words, those who are studying here are above a certain level. There are manual workers but they do not get a family status since they do not earn a specific amount prescribed by the Government and so can't bring their families here.

### **3.1.4 Minority and Mainstreaming**

One of the main issues delineated by studies in the area of minority education in different parts of the world is what they call in the literature "mainstreaming". This term can be a surrogate term for assimilation, and one of the objectives of much minority education has been the mainstreaming of the children of the minority into the norms and the lifestyles of the majority or the dominant group in the society. A good number of these studies have devoted time, space and effort to measures that would "bridge the gaps" and make the mainstreaming possible. Clegg (1999) discusses a number of cases for what he calls successful mainstreaming through instruction in English as a second language. Clegg examines the objectives of language minority education, the rationale behind mainstream, factors facilitating language learning, the mainstream class as a language learning environment and the role of ESL in providing educational equity. The experience of the immigrants to the Netherlands for example is interesting and in line with the point of discussion here. Driessen (2000) makes the point that before 1980, the Dutch government prepared immigrant children to go back to their countries of origin, but after 1980 there was a change in policy and it is possible for immigrant children to be full members of Dutch society from an identity point of view, a socio-economic, social and democratic point of view. A number of educational policies aimed at cultural minority groups were designed and according to these new policies schools with immigrant children were given additional resources. In fact, similar measures were taken to ensure that Dutch working class children be given a separate social priority policy program to improve their opportunities too. Driessen (1980) reports that similar measures have been taken by the Belgian government, as another example. Since 1991, Belgium has had what has been termed in education literature as an "Educational Priority Policy" aimed at improving the opportunities of ethnic minority children for the purposes of mainstreaming. This policy was aimed at children in nursery, primary and lower secondary schools. Eligible schools

were given extra teaching staff and further instruction was given in Dutch as a second language (Dutch is Flanders' national language). In the UK, similar measures are left to be taken by the local educational authorities, schools, and individual teachers.

Again, "mainstreaming" in the case of the UAE minorities is not a target. In fact among these minorities in the UAE is an Arab group which may differ from the local dominant group only in nationality and can easily be considered a part of the UAE society. Even in the case of this group, mainstreaming is not targeted. Also, there is no violence involved, no racism, no ethnic conflict with the dominant group. The reason for this is that as mentioned above, in 3.1.2 the minorities in the UAE have not been created by peace treaties, change of boundaries, drastic religious or ethnic differences of the same population or any other category that applies to ethnic minorities asking for their rights in different countries in the world. The minorities we are concerned with in this study are groups of people who have come from different countries out of their volition for better job opportunities with the realization that they cannot, under the laws of the country, stay after their work or contract terminates. The minorities here, are employed by the dominant group which is a minority in sheer numbers. The jobs offered range from domestic help to high tech and world trade expertise. The unwritten agreement stipulates that you are completely free to preserve what does not directly conflict with the laws, traditions, and customs of the land and go back to your country upon the completion or termination of your contract.

To sum up, then, the special meaning of minority must be kept in mind. It must be noted that the minority in the UAE is very special in that it is not a minority in numbers and apparently, not a minority that has to fight for its rights.

### **3. 2. RESEARCH ON MINORITY RIGHTS, ESPECIALLY EDUCATION**

Whenever the word minority is mentioned, there is always a trend to start inquiring about the rights of that minority in that particular country. The rights include those of recognition by the dominant groups, right to vote and be nominated for election, right to equal treatment, economic rights and others. One of the rights is the right to education which the United Nations has stressed in many of its reports and publications. (Bengoa 2000, and

Hobsbawm 1990). Such rights always contain four elements in education *commonly referred to as the 4-A Scheme* according to Bengoa (2000) and Hobsbawm (1990). These elements are: availability, accessibility, acceptability and adaptability of education. Moreover, minority rights are a legal framework designed to ensure that a specific group which is in a vulnerable, disadvantaged or marginalized position in society, is able to achieve equality and is protected from persecution. (Minority Rights, [http://en.wikipedia.org/wiki/Minority\\_rights](http://en.wikipedia.org/wiki/Minority_rights) March 2008).

The Fifth International Conference on Adult Education (1997) also dealt with minorities resulting from migration. The term ‘migrant worker’ was defined as “...refers to a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national.” (p.4, report). The results of the conference also stress most the right to education and training, the migrants’ access to education and about building solidarity networks for ensuring basic human rights. Another conclusion that came out of the conference was that the rights of migrants to education play a vital role in transferring basic skills for integration and survival. This conference also stresses the emergence of multicultural societies though the reference is to Western Europe.

### **3. 2.1 The Role of the State**

Spolsky (2004) describes in details what the field of language policy studies includes. According to him the individuals and organizations with the means to influence others determine the prevalent ideology within society. Besides political governing bodies there are other social groups that influence language use. Spolsky applies the notion of “language management” to illustrate “direct efforts to manipulate the language situation” (p.8). He also advocates a “consensual ideology, assigning values and prestige to various aspects of the language varieties used in it” (p.114). The historical role of the state and nationalism are shown as important. Spolsky points out that when states make policies, for example, the English –only policy in the US, it is out of “a sense of insecurity based on dealing with conquered peoples (e.g., Native Americans, Spanish speakers in California and Puerto Rico, and Hawaiians) and the omnipresent threat of dominant immigrant groups (e.g., Germans in Pennsylvania and Wisconsin)” The answers to questions like: Do people adjust their language for religious purposes, economic benefits, love or due to political

mandates? are prime examples of the range of factors behind language shift? All in all, language practices, language ideology or beliefs about language management or planning are all related to language choice and this in turn are a direct result of language policy.

The State's role has been understood to be an overseer to ensure that educational opportunities are made available adequately and appropriately. As Wilson (2002) concludes, the education talked about here is the education that adapts to the individual, not that education which happens to be available. It is important in this connection to point out one of the facts most relevant to the situation under discussion, i.e. that the minorities the subject of this dissertation. It is a fact that there is freedom in the UAE to establish private schools so that every one may benefit from an education geared to his own culture, language and religion but education here must be "inclusive" to avoid the fracturing of society along ethnic, religious and linguistic lines. Wilson (2002) gives the example of Education in Northern Ireland. The religious division of education in Northern Ireland allows children to grow up barely knowing members of the other community, implying that education should be inclusive, meaning that it is not segregated according to race, ability, sex or other criteria. The general atmosphere should be that of tolerance. As Bush and Saltarelli (2000: 78) stress "curriculum packages that promote tolerance will have little impact if they are delivered within educational structures that are fundamentally intolerant". Segregated education with different measures of intolerance, according to Bush and Saltarelli (2000) may lead to what has been called in the literature as "ghetto" style communities each living in its own world unable to integrate into the society and consequently unable to communicate efficiently with the "other", the "dominant group" or other "ghettos". It is exactly these ghettos that created a lot of hatred in different societies in the world and led to violence.

At another level, it is also argued by Lazear (1999) that when governments protect minority interests directly, incentives to be assimilated into the majority culture are reduced. So sometimes, policies that subsidize assimilation and the acquisition of majority language skills can be socially beneficial. He reports that this theory is tested and confirmed by examining U.S. census data, which reveal that the likelihood that an

immigrant will learn English is inversely related to the proportion of the local population that speaks his or her native language.

The role of the state can be seen in the case of Estonia's policy towards minority education between 1993 and 2000. It went through four approximate phases of development, each denoting an increasing degree of compliance with European norms, which call on governments to provide individuals belonging to minorities with access to education in their mother tongue. Elena Jurado (1999) argues that the European Union, OSCE and Council of Europe through the policies, played a role in Estonia policy transformation. Together, it was possible to even conduct dialogues on minority education and change in it.

### **3.2.2 The Immigrant Scene**

America is one of the richest in the whole world in its minorities; old and new. Trying to make use of the earlier problems American minority education had, a new generation of educators who started to look at the "continuing" problem of minorities with a very open mind. The word "continuing" is used and preferred to chronic because there will always be new immigrants from new areas no matter what measures any government in the world will take. The North, the group of 8, the industrial countries, the oil rich countries, the economic giants of the century, the imperialist powers, all these will be places for so many poor people who are looking for better opportunities in the world, people who would like their children to make it in these "dream places". Not a single day passes without a news headline about the sinking in the high turbulent seas of a boat jammed with ten times its load capacity of people trying to make their way secretly to one of the countries of the North, in the high seas. Not a single day passes without headline news of a number of people who died in their truck box trying to make a secret crossing to country X or country Y. This is why it is a continuous problem which is not going to stop.

The case of migrants from Mexico is a source of constant discussion in relation to America. Reports (Immigration from Mexico: Assessing the Impact on the United States, Center for Immigration Studies, Washington, 2001) emphasize the state of the Mexican immigrants saying that their lower educational attainment appears to persist across the

generations and stresses that it is also absolutely essential that more effort be made to improve educational opportunities for their children so that they will have the skills necessary to compete in the modern American economy.

An interview with Roberto Martinez (1997), director of US / Mexico Border Program, on Immigration and Human Rights on the US/Mexico Border brings out the racist part of the immigration law and describes how immigration is politicized.

A report by Shannon and Escamilla informs of the situation of the minority in the US schools. They say that the largest immigrant group in the US is from Mexico and though attitudes toward immigrants have increasingly been negative throughout the 20<sup>th</sup> century, in the case of Mexicans they are more so. They illustrate this hostility by describing critical incidents involving teacher candidates in a teacher preparation program, Mexican immigrant children, and educators. They analyze the incidents as examples of symbolic violence and coded language targeted at Mexican immigrants and their children. They conclude that this problem must be addressed in explicit and direct ways and that schools and universities have a responsibility to provide a just and equal education for all children including Mexican immigrant.

Within this context, The Task Force on New Immigrants and American Education (1995), sponsored by Ford foundation released its interesting report with a new vision for minority education in the country. The report with the interesting title, "Educating the Newest Americans" stressed in its opening statement that American education will be challenged over the next decades by a flow of increasingly diverse immigrants from all over the world. American education will be challenged also by a workplace that will require new waves of immigrants, though different from the usual immigrants of years ago. The new immigrant is going to be technologically sophisticated because the whole labor force will be so. The report suggests a long list of measures to improve minority education which include establishing the belief that immigrant children are an asset to the schools and the country, schools must develop closer ties with immigrant parents and community groups, adult education is critical for immigrants and must be considered along with the needs of the younger students, ethnically sensitive training for all members of the educational

system is critical, schools must continue to strive to improve educational opportunities for blacks and other minorities. Schools must also remain sensitive to the needs of the student, and enhance general educational performance.

The questions that arise in relation to America are why does the lower educational attainment appear to persist across the generations? What can be done to improve educational opportunities for the immigrant children so that they will have the skills necessary to compete in the modern American economy? Is it the case that the attitudes toward immigrants is negative? Is there hostility in schools?

The relevance of this for the present study is to see if schools are in reality, sensitive to the needs of the student and enhance general educational performance. This leads to the research question about the needs of the minorities so that they can fulfill the present educational needs of the UAE multicultural and multilingual society.

Another revealing comprehensive study on minority education is reported in the ERIC Digest (1991) and it concerns the recruitment of college minority students. The study is addressed to policy makers, administrators and practitioners. Why recruit minority students? Aston and Nunez-Wormack (1991) contend that future trends in population growth and in participation in higher education show that people of color (minorities) are dramatically increasing but they are seriously an "undereducated" sector of the population. In the US, it was estimated that by 2000, Aston (1991) and Nunez-Wormack (ibid) minorities would account for roughly 30 % of the population. While these figures concern the US, it is generally felt (ibid) that the trends are similar elsewhere, specially in Europe in the countries that have been targeted for immigration for various reasons -- ex-colonial powers, geographic proximity, openness, tolerance ...etc--in such countries like France, Germany, Spain, Belgium, Holland. In the US, it is estimated that 27% of all public school students in the 24 largest city school systems are minorities (Aston and Nunez-Wormack (1991) Yet, for all minority groups high school graduation rates are significantly lower than for the dominant group, and entry into college for minority students is actually "shrinking". Aston and Nunez-Wormack (ibid) contend that these trends are really alarming because of their potential economic effect. With the increase in the minority population, the situation will affect the national economy. There will be a



shortage of qualified workers to meet the market needs. Institutions of higher education are being called upon to exercise more "aggressive strategy" in recruiting students who are already well prepared. They are also called upon to improve the present educational conditions for minority students.

Portes and Rambaut in their book "The Story of the Immigrant Second Generation" describe the situation of the immigrants by actually telling stories of 12 different families from Miami, Florida and San Diego, California. According to them, today's immigrants differ in three key ways: in their individual features, i.e., "human capital" for example, education, occupational skills, wealth, and knowledge of English; in the social environment that receives them, i.e. government policies toward different immigrant groups, the attitudes of the society receiving them and the presence and size of a co-ethnic community; and finally in their family structure. The most important factor that plays a key role in the immigrants' ability to adapt economically is human capital since the educated are more likely to succeed in adapting occupationally and economically in the US.

But Portes and Rambaut's key point is that immigrants don't start on an even note and that one policy does not fit all immigrant groups even immigrants within the same nationality.

Minorities and the issue of education also extend to Germany, Europe and Australia to name a few. Examples of early studies in various European countries are Seifert (1992), Crul (1994), Tribalat (1995), Veenman (1997) and Lesthaeghe (1997).

Crul (2005) study on Immigration and Education in Europe studies the second generation of immigrants. It is an international comparative research on the second generation. It involves six European countries: Germany, The Netherlands, Belgium, France, Austria and Switzerland. What is interesting is that Crul finds that no country seems to have clear-cut guidelines for the provision of second language teaching. The overall conclusion that Crul comes to is that national contexts have a considerable impact on the paths of integration that the second-generation Turks are following in the various countries.

Studies on bilingual education in relation to immigrants also try to present alternate approaches like the study by Ester de Jong (2006). This study focuses on the experiences of 35 bilingual and standard curriculum teachers who integrated their students for content area instruction. The paper says that bilingual programs, viz., the two-way immersion (TWI) programs integrate native English speakers and native language-minority speakers for most or all the day with the aim of high levels of bilingualism for the students. But the author feels another option is the integrated bilingual education (IBE) model which is used in one district. In this model the learners are integrated with the native speakers but not in isolation. On the other hand they are placed along with the native speakers in subject classes. This model is developed in response to the need to expose intermediate English fluent students to more academic English and avoid long-term student segregation. The students were integrated during science, math, or social studies lessons.

Notable were points that there was an “increased use of academic English and the use of bilingual communication strategies between native English speakers and bilingual students; the integration of bilingual and standard curriculum classrooms increased the status of the bilingual program ...and... there were positive changes in the social interactions among students” (ibid).

With more and more increase in immigration from Latin America to the USA the question of how best to educate them is an engrossing question. Garcia and Bartlett (2007) deal with this situation. They also propose a model different from TWI model. They explore what they call the speech community model of bilingual education. The authors see “second language acquisition as a social process building on the speech community itself, and not just as the individual psycholinguistic process of students” (p.1) The locale of this study was the Gregorio Luperon High School in the predominantly Dominican neighborhood of Washington Heights, New York City. Unlike the other models their model promotes macro-acquisition, or second language acquisition as a social process involving an entire speech community.

This model takes from the social nature of second language acquisition. It is stressed that “the second language learners are situated in specific social, historical and cultural contexts and how learners resist or accept the positions those contexts offer them”.

Canagarajah (1999), Mazrui (2004), Pennycook (1994) and others “have made us well aware that the teaching and learning of English has to take into account the sociolinguistic and sociohistorical context of the language community involved, and to resist, in Canagarajah’s (1999) words, the ‘linguistic imperialism in English teaching’” (De Jong: p22). The key point of this model is the speech community. This is the community of the learner. So he learns English not from the English native speaker but from the people of his own community who are bilingual and who speak English. There are advantages of this model that there is no competition from the native speaker of English, and the process is expected to have been the same in the case of people from the same community. There are certain musts, such as no native speaker on the scene, presence of native Spanish speaking Latino teachers as models, bilingualism as a pedagogical strategy and so on. The authors tell us that this is a success model for a limited purpose especially when the learner profile is clearly put together. In the language of the author. “Rather than attempting to substitute the language use of the community, the school moves the newcomer students along the bilingual continuum of the community itself.” (p.22).

One last study concerning the situation in America needs to be mentioned since this study also offers a slightly different model of teaching. The paper by Lee, Hill-Bonnet and Gillispie (2008) is titled ‘Learning in Two Languages: Interactional Spaces for Becoming Bilingual Speakers’. The study assumes that among bilinguals one language is more frequently used for certain purposes and so have more exposure to that variety and so on. So the authors say that bilinguals cannot be two monolinguals in one speaker. Their main point is that it should not be that the language is totally not used. “While extensive use of the target language within foreign /second language and bilingual /immersion programs is clearly a useful and important instructional strategy, it should not be implemented in a rigid or exclusionary manner” (Cummins, 2005: 18). So their theory is that comprehensible input and space for its practice is what will produce bilingual speakers . In addition, they make a point about code mixing. They say that in the normal non-educational bilingual setting code mixing is widely used as a valid and appropriate code. So this should be replicated.

Immigrations in Europe also led to various studies on second language learning. In Europe they usually appear under the abbreviation CLIL i.e., Content and Language Integrated Learning. For example, the study by Marsh et al (2001) Profiling European CLIL Classrooms, differentiates five relevant dimensions: cultural dimension, environmental dimension, linguistic dimension –competence in L2 and awareness in L2 and in L1, content dimension –various perspectives on a single theme, specific terminology and learning dimension –development of strategies. These dimensions are used as frame work for the general issues of bilingual education.

In recent projects, the emphasis has been on teaching one or several nonlinguistic subjects (NLS) partly or completely in L2. The idea of integrating subject teaching and language teaching has specially been researched since the 1980s. In Europe this has come under different garbs like Content and Language Integrated Learning CLIL, EMILE (Enseignement d'une matiere par l'intégration d'une langue étrangère; Baetens Beardsmore, 1999). At the final stage of development of this approach, as it is presently, NLS figure more and more. "Concern is expressed about the major focus put on subject teaching and attempts are made to show the linguistic issues in subject knowledge and the subject issues in linguistic knowledge" (Gajo 2007: 565).

A study that researches this approach in Biel-Bienne, a bilingual city in Switzerland is Gajo's 'Linguistic Knowledge and Subject Knowledge: How does bilingualism Contribute to Subject Development?' The aim of the research is to study the "modes of integration between language and content by identifying different types of knowledge at the crossroads between the linguistic paradigm and the subject paradigm" (p. 563). It is a study of classroom interaction. The two languages were French and German. Sequences of classroom interaction were analysed and from them were illustrated various aspects of the integration process between the teaching/learning of language and content. The researcher makes the point that "the very idea of integration excludes any clear-cut contrast between linguistic elements and non-linguistic elements" (ibid: 578).

A similar study in Hong Kong is that of Wannagat (2007) titled 'Learning through L2 – Content and Language Integrated Learning (CLIL) and English as a Medium of Instruction

(EMI)'. It compares CLIL and EMI contexts to study the influence of classroom interaction on teaching and learning. The study is based in Hong Kong and data was elicited from observations of 20 history lessons in a CLIL and EMI classroom. Video tapes, questionnaires and interviews were used. It turns out that in CLIL system only two or three content subjects are taught in L2 but in EMI students are exposed to more language and have more opportunity to construct meaning. This is as Wolff (2006 in Wannagat 2007) argues that "language is learned because meaning is constructed; comprehension is not reactive and receptive, but it is a highly active, constructive process" (Wannagat 2007 p.678). So EMI conforms to the constructivist notion of viability. The paper concludes that both the CLIL approach in Germany and the EMI approach in Hong Kong have their peculiar characteristics and are related to their learning contexts and school culture. And what is needed is dialogue among the various approaches of teaching subject content via a language that is not the mother tongue. It would be useful to look at these issues in the Emirates where the students learn through a second language in some cases even if the language of the school is what they are supposed to speak at home.

The relevance of this review for the present study is that it affords various aspects that need to be looked into at the time of doing the study or the interpretations of the results. For instance, the attitudes toward immigrants, do immigrants start on an even note and does one policy fit all immigrant groups, even immigrants within the same nationality and how best to educate immigrants, to mention a few.

### **3. 3. FURTHER ISSUES RELATED TO MINORITY EDUCATION**

There are many issues related to language in minority education. The very first question is whether the laws of the land allow the minorities to learn their mother tongue in school. Second is whether the laws of the land allow the minority to use their language in education, i.e. as a medium of instruction. Moreover, if instruction is allowed in the mother tongue of the student, is it really implemented? Are there facilities and text materials for the teaching of the mother tongue? Is there an "infrastructure" for bilingual education if two languages are being taught or allowed to be taught? Even in the case of laws enacted to teach the mother tongue of the student in a minority the laws are not implemented for special convictions of the ruling elite or for a special ideology. This point

about whether the laws of the land allow the minorities to learn their mother tongue in school is researched in our study in the form of a statement for agreement.

Even when the language of the minority is being taught, the minority students are at a disadvantage because in most of the cases, training in methodology, curriculum development and change, textbooks and supporting materials are not normally provided. Other obstacles for first language learning among minorities include lack of resources for material development, stigmatization and low prestige of the minority language, narrow space for everyday and formal usage for the language in the minority and the absence or little cultural exchange between the host and the mother tongue countries. Stigmatization and low prestige of the minority language is another point researched in the study in the form of a statement for agreement, as with the Turks in Germany,

[http://www.qantara.de/webcom/show\\_article.php/\\_c-478/\\_nr-171/i.html](http://www.qantara.de/webcom/show_article.php/_c-478/_nr-171/i.html),

[http://en.wikipedia.org/wiki/Turks\\_in\\_Germany](http://en.wikipedia.org/wiki/Turks_in_Germany), Turks in Germany: Overview of the Literature, Jenny B. White, University of Nebraska-Omaha,

<http://fp.arizona.edu/mesassoc/Bulletin/white.htm>

There are a few issues that need to be stated in relation to a meaningful discussion of minority education. These issues have been raised in so many countries in the world where there are minorities. It should be stated, however, that central Europe, America and China are special places for the issues of minority education.

Furthermore, the issue of minorities is much "politicized". It is, no doubt, a central issue in the politics of each and every country that has minorities. It contributes to more or to less stability in the country in question, and it has a direct bearing on its relationship with other countries. A state's treatment of minorities has its own reflections on interstate and intrastate relationships. Education of minority students therefore, is one of the most sensitive questions to be dealt with. Fareed and Pena (2001) based on the work of Cummins (1975) focus on the suggestion that minority education is an exercise in power between those who want to dominate and those who are dominated. Literacy acquired at school could be effectively used as a tool enabling an individual to exercise control over his life. The school becomes a liberating institution providing the student with all the requirements of critical thinking. Such a critical thought is viewed as help to the future of

the society and the community development. Education empowers the learner in so many different ways.

There are many countries in the world today where ethnic minorities or linguistic minorities are still struggling for their rights to education. These minorities feel at a disadvantage because the dominant group in one way or another does not want to give these minorities free access to education or equality in educational opportunities. Two groups living and assimilated in the USA provide the best examples. Both groups are highly politicized and can be the source of a lot of turmoil at times. The first is the black community which has been struggling for rights in education, civil rights, equal opportunities in education, desegregation, ending stereotyping, and empowering these communities with the right kind of leadership. The other group is that of the Hispanics, Mexican Americans or Chicanos. These were always seen as inferiors incapable of pursuing a higher education. The particular case of Black Americans has always served as the best illustration of the problems as well as the successes of minorities in different fields and ways of living in general and in education in particular. In terms of suffering the black minority has endured the worst of inhuman treatment represented in slavery and apartheid. In education it was represented in illiteracy, segregated schools, low achievement, drop out, scanty percentages going to higher education and remaining at the lowest edge of achievement scales. Wright (2000), in an article looking into the problems and challenges of minority education in America, looks at problems persistent even today in the education of Blacks and Hispanics. He contends that Black education, and similarly Hispanic, has been characterized by two "crippling" problems: lack of access and inequality. Despite the numerous court rulings in favor of access of Blacks to education since 1935 till now, there are still up to this day enormous problems of retardation, inequality and attrition with their direct effect upon access. The Hispanic problems are even worse especially when it comes to language instruction, lack of a system of colleges and lack of data. Wright (2000) offers a number of suggestions to improve the situation. These suggestions have included hiring of skillful dedicated teachers, positive self concept, reinforcement of home and school, encouraging students' understanding of the importance of education, improving school conditions, improving student assessment, identifying and nurturing academic talent, and using minority role models.

Language, culture and discrimination are genuine ethnic problems that lie at the heart of most of the issues dealing with minority education in different parts of the world. Each of these three issues can be considered a major factor facilitating or impeding the peace, rocking the stability or supporting it in one country or another. One of the main points to be mentioned here is the fact that language has more significance in the definition, awareness, development and growth of identity whether personal or communal than most people may think. The Balkan wars and the civil war in Africa between the Tutsi and the Hutu are seen to be more linguistic than political or even ethnic. The Tutsi and the Hutu are ethnically similar. Many problems between European countries have their roots in languages spoken at their borders, or languages spoken in some of their districts.

### **3.4 LANGUAGE CHOICE**

That language is very important to us and besides being a means of communication, is a way to express one's personality and identity are established statements (Gumperz 1980)

A language issue of concern to the minorities in question in this study, and which has been dealt with in the case of minorities in several European countries is that of language choice specially in the case of such choice as language of instruction. Work in the area of language choice specially when this language is English has been gaining more and wider readership worldwide (Skutnabb-Kangas and Phillipson, 1998). Discussing the language situation in Scandinavia and some African countries, Skutnabb-Kangas and Phillipson examine decisive factors in language choice as instruction focusing on the choice of English and the role of native languages. They discuss the imperialism of English and add that it has to neo-colonialize. In one of the articles in their book, they propose that Denmark, Finland, Norway and Sweden should draw more on the multilingual experience of less developed countries to clarify the best purposes served by each language in a multilingual setting and identify which language needs further support. Skutnabb-Kangas and Phillipson (ibid) also discuss the need for the change in power relationships among groups in a community so that acculturation and integration of immigrants can take place. They propose that intercultural gaps need to be narrowed, i.e. (ibid), they need to be



bridged and a sense of solidarity be established between the minority groups and the dominant group. The work of Skutnabb-Kangas and Phillipson goes beyond the borders of minority education to reach such highly controversial issues as language and culture, language and identity and more intricate issues in multilingualism and multiculturalism.

The use of the language of the dominant group, and the argument that it should not be marginalized, has had and will always have its impact on various dimensions of minority education on one hand and on minority employment on another. What is meant here is the fact that the majority or the dominant group assumes that minority pupils are to master the majority language. This point figures as a statement for agreement in the questionnaires introduced later in this study to find out if the minority think that the majority expects them to master the majority language.

It is also assumed that the proficiency of the minority children in the majority language is comparable to that of the majority children. This is not the case in the UAE. For Arab students MOE prescribed books are used while for non Arab students books are decided according to their levels. No special treatment is given to minority children even on very important issues related to their completion of their education. School tests that are normally given to students in their high school to screen those who should go into academic education and those who should go to technical education are tests which may or may not include Arabic. This may impede the minority students' high achievements on those tests and they finally end up going into technical education. Needless to say, there is nothing wrong with technical education but the problem is that those minorities are underrepresented in such specialties as the sciences, engineering and medicine.

This could be important for the present study since this could lead to a meaningful question for the sample, namely, do they have tests to decide if they will be allowed to take academic education or technical education and if so, are the marks they get in Arabic counted in making the decision about academic or technical education, that is, is it a deciding factor. This point figures in our questionnaires.

In a study by Nagi (2007) about bilingual education in rural schools with native and non-native students, she says that the suggestions in the paper derived from grassroots input on the Flathead Reservation (the location of the study). These included interviews with elected officials and appointed public-education officers, superintendents and school principals, supportive and non-supportive parent leaders, school-board members, the head of tribal education, and the cultural leader of the selected Indian community. The suggestions from here advance the goal of reversing language loss, in addition to enhancing place-based multicultural education for all. Before she comes to language choice she stresses that the key issues confronting today's educational systems are pragmatic in nature and so a context specific bilingual-education model is the real need.

Nagi continues that views from the inside are valuable because they provide the only authoritative interpretations of local conditions (Fishman, 1997a; Warner, 1999). The insights derived from her work suggest that bilingual education in public schools with mixed populations should focus on increasing interest in and improving the perceived value of the local heritage language. However, she concedes that such a focused program by itself will not save any language but it can complement other community efforts in supporting learning, and solidifying the foundation for further intensive language learning. For our study this paper has two important things – first is the language choice, what insiders want and the second is that the insiders as she calls them, ought to be consulted. Our study takes such concerned people into consideration.

It can't be over-emphasizing to say that the learner, i.e., kinds of learners –language-minority students, English language learners and immigrant students need to be identified along with the challenges that are faced by them (Gershberg et al 2004) and only then can one proceed to the right choice of language for instruction. Some interesting observations about what is involved in bringing up children as bilinguals come from Souto-Manning (2006). She says "It's not about teaching the language per se, but navigating socially constructed norms, and trying to introduce new discourses to an already established and familiar repertoire" (p. 573). And yet since "bilinguals have an advantage because they have more than one way of thinking about a given concept, making them more 'divergent' thinkers and more effective problem solvers" (Tse, 2001, p. 48) she suggests that instead

of thinking of bilingualism as a malady that affects part of the population, against which teachers need to fight, educators and parents should promote bilingualism as “augmenting and sophisticating” children’s thought processes and serving as a resource for all children.

How dominance influences the choice of language in preschoolers is the subject of Paradis and Nicoladis’(2007) paper. This study is conducted in an English majority-French minority region of Canada where virtually all francophone adults are bilingual, but not necessarily Anglophone adults. The researchers examine four French-dominant and four English-dominant bilingual children participating in two free-play situations in French and English. It was observed that when these children spoke in a French context they spoke French and so too in an English context. But the interesting point is that even with children, the French-dominant children spoke the two languages in the two contexts but the English-dominant children spoke a lot of English in the French context. So the choice of language made by the children was based on an interaction of language dominance and children’s sensitivity to the sociolinguistic context. It was an English dominated area.

Studies that examine the attitudes and perceptions of the learner make for more interest since, besides what they say they are far less than other kinds of studies of language learning. The study of Steven K. Lee (2006) is one such study. It sets out to find out the perceptions of the Latino students’ attitudes, perceptions and views on bilingual education. Lee clarifies that though the benefits of language and culture maintenance are well established (e.g. Baker, 2006; Crawford, 1997; Cummins 2000; Freeman 1998-A; Krashen 1982, etc.) with the rapid rise in the number of speakers of Spanish and other languages is the political interest to propagate the notion that a language other than English has no place in the US.

In this study, which is about Latino students, a randomly selected sample is taken of about 280 6-8 grade students from seven middle schools from Southern California. These students were given pre tested questionnaires. The answers were then analysed and Lee puts them in a pie-diagram. The result of the study is that the students who have participated in bilingual education “overwhelmingly support” the offering of bilingual education in the public schools,” and the majority of the students in bilingual education

“reported linguistic, cultural, cognitive, and emotional support – those variables critical to school success” (p. 118). Lee also informs that the study suggests a need for “social and educational corroboration based on examination of conceptual and programmatic efficacies and not on xenophobic sentiments that language diversity is a threat and an obstacle to the unity of the country” (p.118-119). Our study administers questionnaires to the sample which attempt to get a detailed opinion on various crucial questions and issues.

Another thorny issue in the discussion of minority education is the issue of culture. There is no doubt that the two issues language and culture are intricately intertwined and it is very difficult to talk about one without the other. As in the case of language, the culture of the minority is sometimes relegated to secondary status, stigmatised and in some cases not respected at all. More importantly, the question needs to be asked if minority children do have access to their culture and traditions in the education program specially in its formative years ( Skutnabb-Kangas, 1994. ) The issue becomes double-edged when we ask further if the children of the dominant group take, receive or have access to information about the culture of the minority group. What may be surprising, and may be of particular relevance to this study, is to find out if there is a mutual lack of knowledge about the two cultures involved. Such lack of knowledge whenever present is a good recipe for the formation of prejudices and lack of trust. This lack of knowledge serves a key role in reinforcing stereotypes as will be shown in section 3.5 below on stereotypes. There should always be focus in the curriculum on the fact that the presence of other cultures within the framework of the dominant culture can be enriching and can well be used as source of education culture, openness. The curriculum in any country with minorities, it has been suggested in the literature of minority education (ibid), can use the extra-curricular activities to create an atmosphere of cultural tolerance and mutual cultural education and trust. The minority education in question can build on the services of available cultural institutions in the country and can initiate some multicultural and intercultural activities, programs, plans or even common interest activities. There are two important points here for this study. One is about the culture of the UAE in the studies at school which figures in the questionnaire as a statement for agreement/disagreement. The other is about the presence of other cultures within the framework of the dominant culture being enriching

and can they be used as source of education culture, openness. In our questionnaire this is a question woven in what the curriculum should focus on.

Barnhardt (1992) proposes that a major goal of minority education in relation to minority culture is what he calls "cultural eclecticism". The concept of cultural eclecticism combines features of each and both assimilationist and cultural pluralist perspectives. It also leads to an open ended approach that respects cultural diversity. For the achievement of this, a project centered approach to curriculum design, blending the academic functions of the school with the cultural patterns of the community is recommended. Methods ought to contain what Barnhardt called "experiential learning". For the present study this is an important point because it suggests that the sample should be asked if they think the curriculum is good for them or if it should be more eclectic. Their answer could be indicative of important changes in the curriculum.

### **3. 5 STEREOTYPES**

Related to the issue of culture is the issue of stereotypes. It was shown earlier in the discussion that there are so many stereotypes associated with minorities and minority children. In the study of Boyd, and Tashakkori (1994) and Ochs and Capps (2001) on Hispanics, it was shown how Hispanic children are stereotyped as being not smart enough to learn. Harrington (1978) maintains that cultural pluralism and social stratification go hand in hand and status differences among cultural groups result in stereotyping. One problem with this kind of stereotyping - status stereotyping - is that they are not completely fixed in reality . At the same time these status stereotypes are destructive. Harrington (1978) continues to say that anthropologists, when they make functional data available about other cultures, in the hope of enabling educators to plan and make more enlightened decisions, can be creating more stereotypes.

### **3. 6 DISCRIMINATION**

Related to language and culture is the issue of discrimination which is a prevalent issue in the case of minorities, but it manifests itself in the area of education in many different forms chief among which are segregation, detrimental pedagogies and racist behaviour. Segregation comes sometimes as a result of the residential phenomenon called

"ghettoization" in which the minority population live together in ghettos. There are too many segregatory practices that are followed with minority children like putting them in the back of classes, sending them to "special schools" or placing them in "special classes". Detrimental pedagogies include such practices as using different standards of assessment, lowering the ceilings of good achievement, lowering the requirements and different treatment of children. (Wright and Stephens 2000) Racist behavior is not often the result of overt racism. Sometimes it is caused by the lower levels of consciousness of ethnic problems or the lack of familiarity with conflict resolution techniques. Discrimination in minority education is a phenomenon which warrants the continuation of minority problems and it should be uprooted in all its forms for an improvement of minority education.

### **3.7 MINORITY RIGHTS AND EDUCATION IN INTERNATIONAL LAW**

One of the main approaches to the problems of minority education is what has been termed in the literature as the "Human Rights" approach which comes as a drastic answer to the main problem faced by minorities, a key to the serious problems of minorities everywhere which is discrimination in its absolute sense. In this section of this chapter, the writer will try to look into the international legislation regarding the rights of the minorities which should be used as a base for minority education in addition to several other dimensions in their treatment. Wilson (2002) offered a comprehensive treatment of the issue of minority rights in education targeting his work to minorities living in Europe and addressing in discussing these problems the European Union.

Wilson (2002) points out that in considering minority rights in education, it is important to remember that minority rights are human rights and human rights are "interdependent, indivisible and inviolable". These rights, accordingly, must complement not superimpose human rights protection. Otherwise you will be according one group of the population more protection than you are granting the majority. Most of the international provisions on human rights try to guarantee the right to free, compulsory primary education. The more basic the level of education is, the more comprehensive the right is assertion of the rights of minorities to education in the modern period goes back to the League of Nations when the Permanent Court for International Justice declared that there would be no true equality between a majority and a minority if the minority were deprived of its own institutions and

so were compelled to renounce exactly what constitutes the very essence of its being a minority. International law also says that equality in the real and legal sense must be there when we say there is no discrimination. (Wilson, 2002)

Skutnabb-Kangas, in collaboration with Robert Phillipson, are well-known author on linguistic imperialism (Skutnabb-Kangas and Phillipson 1994) examined the same issues from a sociological point of view on two continua which form a grid. On one extreme of the first continuum of the grid, we have “prohibition” where the use of the language of the minority is forbidden in official contexts. And it moves to the other extreme passing through toleration of the language to “non-discrimination prescription” where discrimination on linguistic bases is prohibited. The following phase is permission to use the minority language and the other extreme and the final end where all languages of the world should be in official and overt promotion. These phases intersect with another continuum of relative overtness or covertness depending on how explicit and clear the laws are in prohibiting or promoting language rights:

Prohibition	Toleration	Non-discrimination
Prescription	Permission	Promotion

One of the most firm foundations of the rights of minorities in education was laid by The UNESCO Convention Against Discrimination in Education in 1960 in its article 5c. (Wilson 2002, p. 41 ). The Convention states

- It is essential to recognize the right of the members of national minorities to carry out their own educational activities, including the maintenance of schools and, depending on the educational policy of each state , the use or the teaching of their own language provided however:
- (i) That this right is not exercised in a manner which prevents the members of these minorities from understanding the culture and language of the community as a whole and from participating in its activities, or which prejudice national security.
  - (iv) That attendance at such schools is optional.

This was a "partial guarantee" of minority rights in education. The problem with this "partial guarantee", according to Wilson, is that it simply permitted the establishment of separate schools for minority children and did not guarantee multi-lingual multi-cultural

public education. This is such an important point of particular relevance to the situation we are concerned with in the UAE. As was stated in the preceding chapter, the State respected the rights of the minorities by allowing them to establish their separate private schools. But the state at the same time has deprived minority children living in the country of multilingual multicultural education of which the dominant language and culture are integral parts. This measure has also relieved the government in the UAE of many responsibilities it has towards the minorities living in the country. This issue will be delineated in further details later in this dissertation.

The UNESCO Convention Against Discrimination was further supported by the International Covenant on Human Rights in 1966. According to Wilson (2003), this is the most widely cited provision on minority rights. It states in its article 27

In those States in which ethnic, religious, or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

In interpreting this article, The Human Rights Committee extended it to "affirmative action and special measures for a limited period, in order to bring the minority into the same position within the society as the majority.". The Committee extended the meaning of the contents of the article to include "NON-CITIZENS" and it goes much further than its own jurisprudence to include even "VISITORS".

The League of Nations, The UNESCO Convention Against Discrimination in Education, and the International Covenant on Civil and Political Rights statements were staunchly supported and buttressed by the Convention on The Rights of the Child. Article (29) (1) (c) of the Covenant states that the aim of the Convention is:

The development of respect for the child 's parents, his or her own cultural identity, language and values, for the values of the country in which the child is living the country from which he or she may originate and for civilizations different from his or her own.



The explanation provided for this convention article by the Committee on the Rights of the Child makes it a landmark on the way to human rights in the absolute sense. The Committee on the Rights of the Child, in its explanation of the article, maintains (cited in Wilson 1985:13):

[Article 29 (1) CRC] overcomes the boundaries of religion, nation and culture built across many parts of the world ....efforts to promote understanding, tolerance and friendship among all peoples, to which paragraph (1) (d) refers, might not always be automatically compatible with policies designed, in accordance with paragraph (1) (c), to develop respect for the child's own culture, identity, language and values, for national values for country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own. But in fact, part of the importance of this provision lies precisely in its recognition of the need for a balanced approach to education and one which succeeds in reconciling diverse values through dialogue and respect for difference.

This explanation, contends Wilson (1985), proposes a "measured and pragmatic" model for the development of education policy in multicultural societies.

The European scene, which swarms with minorities and problems or even wars caused by the presence of these minorities in different European societies has also supported the rights of the minorities. In fact, because of the territorial disintegration of different European powers, and in the aftermath of the second world war, the conquerors had their terms to dictate on the ground dividing people and land and, consequently, creating more minority problems. Minority problems have become much more complicated in Europe after the immigration of millions of people from developing countries to run the industrial machine for the European countries in conditions that have never been ideal specially in relation to human rights and the right to education. The production of legally binding documents for protecting the human rights of minorities was made by the Council of Europe in The Framework Convention for the Protection of National Minorities. Article 14 of the FCNM recognizes the right of the minorities to education and in their mother tongue. The article states that (Wilson 1985:13):

1. The parties undertake to recognize that every person belonging to a national minority has the right to learn his or her minority language.

2. In areas inhabited by persons belonging to national minorities traditionally or in substantial numbers, if there is sufficient demand, the Parties shall endeavour to ensure, as far as possible and within framework of their education systems, that persons belonging those minorities have adequate opportunities for being taught the minority language or for receiving instruction in this language.

3. Paragraph 2 of this article shall be implemented without prejudice to the learning of the official language or the teaching in this language.

Though this article is considered as a staunch support for the rights of minorities in Europe and elsewhere, it has been severely criticized (ibid) because it was considered to be full of "claw back clauses" which weaken the State obligation. Such clauses and phrases have included "if there is a sufficient demand", "as far as possible", "within the framework of their education systems", "adequate opportunities for being taught the minority language or receiving instruction in this language", Such phrases give ample room for restrictive explanations, and that may "reduce the substance of the obligation"

Wilson (1985) asserts that the FCNM is a compromise document. While international organizations feel the need for the objectivity in providing a definition for minorities, the FCNM left this kind of definition to the individual states. This places the whole issue in the "realm of political discourse".

Support for minority rights in education was further extended by The European Convention for the Protection of Human Rights and Fundamental Freedoms, The European Court on Human Rights, The European Charter on Regional and Minority Languages and the European Community Law.

One of the most concrete and direct legislation concerning minority rights in education is what has been referred to as the Hague Recommendations Regarding the Education Rights of National Minorities and Explanatory Note (1996, <http://www.osce.org/>). The Hague recommendations are in the heart of the issue of the education of minorities and they provide guidelines that represent "an authoritative interpretation and concretization of the minimum in human rights standards". In these guidelines, bilingualism is seen as a right and responsibility for people belonging to a minority. In the Hague Recommendations the

place of the mother tongue in education is well stressed at all levels. Because of the importance and direct relevance of the Hague Recommendations to this study, the most important of these articles will be stated below (adapted from Skutnabb-Kangas, (2002).

11) The first years of education are of pivotal importance in a child's development. Educational research suggests that the medium of teaching at pre-school and kindergarten levels should ideally be the child's language. Wherever possible, States should create conditions enabling parents to avail themselves of this option.

12) Research also indicates that in primary school the curriculum should ideally be taught in the minority language. The minority language should be taught as a subject on a regular basis. The State language should also be taught as a subject on a regular basis preferably by bilingual teachers who have a good understanding of the children's cultural and linguistic background. Towards the end of this period, a few practical or non-theoretical subjects should be taught through the medium of the State language. Wherever possible, States should create conditions enabling parents to avail themselves of this option.

13) In secondary school a substantial part of the curriculum should be taught through the medium of the minority language. The minority language should be taught as a subject on a regular basis. The State language should also be taught as a subject on a regular basis preferably by bilingual teachers who have a good understanding of the children's cultural and linguistic background. Throughout this period, the number of subjects taught in the State language, should gradually be increased. Research findings suggest that the more gradual the increase, the better for the child.

14) The maintenance of the primary and secondary levels of minority education depends a great deal on the availability of teachers trained in all disciplines in the mother tongue. Therefore, ensuing from the obligation to provide adequate opportunities for minority language education, States should provide adequate facilities for the appropriate training of teachers and should facilitate access to such training.

Finally, the Explanatory Note states that Submersion-type approaches whereby the curriculum is taught exclusively through the medium of the State language and minority children are entirely integrated into classes with children of the majority are not in line with international standards (p. 5).

A number of researchers have tried to look into the possible obstacles impeding minorities from getting their rights in education, and suggested ways to overcome these obstacles.

Wilson (2002) summarized in the following points the obstacles which are of direct relevance to this study.

### **3.7.1 Non-recognition of the group/the individual.**

Recognition of minorities is an issue that International law has treated and called for. It has called for the recognition of minorities in the different treaties that have been signed by different nations of the world. The existence of a minority, as the Report on the Working Group of Minorities (1998) stresses, must be determined by “a set of objective facts which are independent of the recognition of the government”. Alfredson (1999) cautioned that bilateral treaties can lead to inconsistency because the same minority will be treated differently in different countries and minority groups will be treated differently in the same country. There are also dangers of reduced standards, emphasis on political rather than legal commitments, unequal situation of parties, possible discriminatory impact, and possible de-establishing effects. One of the major recommendations offered in this regard states that the recognition of minorities is a question of fact to be determined by reasonable and objective criteria. Arbitrary distinctions formulated in the absence of an accepted definition are considered discriminatory. The right to choose and the freedom to choose are to be considered rather than having to belong. When it comes to individuals, their exclusion from minorities or categories of minorities is considered contrary to human rights and may marginalize those without a State.

### **3.7.2 Recognition of Minority language.**

The second point is far more important for minority education and of much more relevance to the situation under discussion in this dissertation and it relates to the language of instruction and the necessity of promoting multilingual education for language can divide communities and make mutual understanding very difficult. Minority language is the most controversial issue in minority education specially when viewed as the language of instruction at the school level in different stages. As Eide (1992) points out, the issue of the use of minority languages as the language of instruction is usually perceived as a threat to the state which has a majority language strongly attached to and identified with. The individual, according to Eide (1992, p. 277) is entitled to learn his own native language in addition to the official language.

Light notes that statements related to the education of language minority children may sometimes contradict the often stated views of an entire profession. For example, one educator clearly contradicts the widely publicized views of the TESOL regarding the importance of maintaining the minority child's first language, as emphasized in TESOL's (1987) Resolution on Language Rights. Thus, Gracia (in Banks, 1994) has suggested that the student's first language is a liability...Therefore, the students' first language must be ignored.

One of the best and mostly widely quoted support for the use of the native language in education is that of Unesco. The Declaration on Cultural diversity and the Unesco Mother Language day (2005) recognize the value of mother language education. In the same documents, Unesco strongly recommends multilingualism for the child. The child's right of mastering his/her mother tongue is a well recognized right by international organizations and it should be respected. Education should start with the native language so that everything be understood by the child and thus avoiding children the "psychological trauma of incomprehension and alienation". The promotion of multilingualism is an issue that has received a lot of support from international organizations and from many advanced countries in the world as an issue of serious positive reflections on the integration of society because, with multilingualism, all communities would be able to understand each other and will be accustomed to interacting with one another.

Indeed, language can be divisive. It can separate and isolate communities whenever the rights of these minorities and specially their linguistic rights in contrast to their political and legal rights are not recognized. This can be the case in one country and across countries. Recognition of these rights leads to a healthier society, a minority that is culturally enriching and an integrated society. This kind of recognition in promotion of this attitude in the UAE is something to strive for.

### **3.7.3 Quality of Education offered to Minorities and its intercultural Content.**

A third issue in minority education of particular relevance to the topic of this dissertation is that of the quality of education offered to minorities and its intercultural content. In the situation under study, minority children are not allowed into the national (government) school system and every minority has tried to start its own school systems. Of course, in the situation under study, there is a parallel educational system which has both non“elite” and “elite” schools sponsored by big companies and some of them are profit driven and terribly expensive. The kind of students joining this elite system depends on the income of the parents and it is reserved for the rich or for the executives in companies and corporations in the country. The other kind of education is that offering schooling to the less privileged and to those of lower socioeconomic status. Some of these have a limited low income also. In these schools there should be some kind of quality check that includes the physical surroundings of the school, the teachers and their training and qualifications, their pay, the curricula and textbooks also. The curricula of minority education should be balanced and it should reflect the cultural heritage of all. This should always be followed up for the content to ensure that it respects all communities without any stereotyping or cultural biases.

The quality of education offered to the “less privileged minorities” should be raised. It is not aspired to reach the level of these “expensive” elitist educational institutions but it should be raised to the level of national education. The state cannot deprive a large sector of its population, though this large sector is a sector of “guest workers” and their families from good quality education. The cost is expected to be high in financial terms but the gains are far greater in human terms.

The implications of this point are that the education should be available and accessible for the relatively less privileged also. What we need to ask our sample is, according to them is education available to the less privileged in the UAE and this figures as a question for yes/no answer.

The quality of education in minority schools will remain inferior to that offered by the government or what was called earlier the “elitist” schools as long as the minority schools attract lower qualified less paid teachers. At the same time, teachers in minority education

should be given their rights like other government employees or other elitist private education. These rights include better conditions of service, fair and appropriate salaries, freedom of expression and freedom of association in addition to the rights to collective bargaining. Special attention should be given to the more practical realizations like higher salaries and better working conditions. Freedom of expression and the rights to unionization and collective bargaining given in some Western democracies is very difficult to aspire for at present because it will bring these schools and these teachers in direct conflict with the governments which perceive these as political activities intended to undermine the role of the State. Freedom of expression and unionization is perceived as a threat to governments in some countries. These governments do not tolerate freedom of expression and they do not allow for union activism.

### **3. 8 RECOMMENDATIONS FOR BETTER MINORITY EDUCATION**

Wilson (2002) has also suggested a number of recommendations of relevance to formulating a better minority education in areas outside the areas discussed earlier.

In this context it is important to note what McDonald et al (1998) called "traps" in the development of educational strategies relating to minorities. Though it is sometimes impossible to avoid these traps, as McDonald et al contend, a better understanding of these traps may contribute to the success of the strategy development procedures for minority education in the future. A listing of these traps is indeed worthwhile because some of them are indeed universal:

1. Project Driven Strategy. Foundations and sponsor begin projects before they develop an overall strategy, but when they develop a larger strategy, they simply generalize the objectives of individual projects.
2. No Pruning. When a new strategy is developed and other projects do not fit, projects are not cancelled or re-evaluated.
3. Instinct Guided Strategy. One of the impediments for developing and conducting effective educational strategies for minorities is the serious lack of information coupled with having to work under very strict time restraints (You have three days to write something). This fact is always associated with lack of opportunities to gather and conduct research. For that reason, the educational programs become based on instinct rather than

on systematic analysis of knowledge. This may give the opportunity for "clichés and stereotypes to influence these strategies".

4. Unbalanced Minority Input. Problems arise when the goals are not set by the minority by the Foundation and not by the minorities themselves. Problems also arise when the freedom, privacy and autonomy of minority groups is infringed on

5. Ghettoization of Minority Programs is when minority issues are ghettoized to the minority programs even if the target group of the educational minority programs may relate to a broader range of programs.

6. Ethno-specific objectives. This is a very important trap to be watched for because it relates directly to common stereotypes about minority groups in general. The goals for minority education are often set but they do not fit the goals set for education. In some other cases, the quality and standards for minority education programs are lowered far below those followed in other educational programs.

7. Assimilative Expectations. Overemphasis on social integration for minorities often leads to assimilative expectations. These expectations predetermine that if these programs focus on the lingual and cultural background of the students will fail. This does not necessarily have to be the case.

8. The Money of the Minorities. Foundations are often under pressure from minority organizations not to spend the funds and subsidies of minorities on majority organizations and personnel. For that reason, Foundations often give grants to minorities instead of funding programs for the minorities.

9. Comfortable Minority Elite. This is again a very important trap to be careful not to fall into. The staff of Foundations always find it more comfortable to work with "minority elites" instead of looking for partners and co-workers at the grass roots level.

It may be stressed that McDonald et al are talking about development projects financed by charities or foundations and so the traps they talk about are not directly relevant to our work.

What all these traps indicate for this thesis is to take into consideration the relevant points made. So, it has to be kept in mind that the basic must always be "systematic analysis of knowledge in order to avoid the influence of clichés and stereotypes". It is important who sets the study so that minority issues are not "ghettoized" to minority programs. Another point made in traps is that one should not start with certain expectations in order to avoid



any kind of predetermination. Even if it seems more comfortable to work with “minority elites” instead of looking for partners and co-workers at the grass roots level, if the needs and the study so demand, such partners should be chosen.

### **3.8.1 Some key evaluative questions**

In the last part of this chapter, some key evaluative questions of direct relevance to minority education are included. These questions have been adapted from the work of McDonald et al (1998).

What are the key problems regarding the education of minorities in your country?

What are their needs? How could the needs be supported?

Are your current educational programs reaching minority students, especially those which are particularly marginalized?

How could your strategic planning and programming best support integration without assimilation of minorities?

How could minority education programs properly be positioned and how can they operate in an effective way?

If the minority population in your country is not so large, is this a reason not to include minorities in your educational programs?

Is the education of the majority a vital point when discussing minority issues?

Do you feel that you would need support in developing these ideas?

If minority issues in education strategy and programs, have never been addressed what are the reasons?

These and other relevant questions can be evaluative in nature and they can also serve to stimulate further answers and raise new issues in minority education.

### **3.8.2 Points of enquiry in our study**

1. Are current educational programs reaching minority students, especially those which are particularly marginalized?
2. How can strategic planning and programming best support integration without assimilation of minorities? and
3. How could minority education programs operate in an effective way?

### **3. 9 TO SUM UP**

To sum up, then, this chapter discusses and clarifies the concept of ‘minority’ as used throughout the present study. Space has also been devoted to the kinds of minorities in the UAE and how they are different from other minorities. The relationship of the minority with the dominant group and questions relating to its mainstreaming are discussed in detail.

This chapter also reviews the research on minority rights and the role of the state in them. Then is discussed the American Scene which is rich in minorities and how and why minority education is called a ‘continuing’ problem. The role of higher education institutes is also seen as important and so reviewed.

Various types of issues in minority education are described and discussed, issues such as ‘politicization’ of minority education problems, language, culture and discrimination in minority education and choice of language in minority education. Culture is another important issue and is reviewed along with stereotypes. The final part of the chapter deals with questions of minority rights, their choice of the language of instruction and recommendations for bettering their education along with the traps or pitfalls that infest even the best laid plans.

The chapter sets the background of minorities and their issues. It is a very important chapter in that the study can take off from here, and it is important since it suggests a variety of questions that must be asked in the questionnaire developed in the next chapter.

The next chapter deals with the methodology used for gathering the data, planning the study, and analyzing and interpreting the results.

### **3.9.1 Research Questions**

As a consequence of the issues reviewed above, the following research questions were formulated as a starting point for the design of the empirical dimension of the research. These are the basic questions, like heading questions; some have a number of detailed questions or statements under them.

1. What are the informants' perceptions of the UAE and the local culture?
2. What do the informants think of the minority education system and the minority language education?
3. What are the desired purposes and long-term functions of minority schools as perceived by these same groups?
4. What are the current effects of multiculturalism and multilingualism on the curriculum of minority schools as perceived by minority school students, principals and teachers, parents and by the ministry of Education officials?
5. Where do they place Arabic and what is their attitude to Arabic?
6. Where do they place English and what is their attitude to English?
7. Do the minority school principals feel the need to strengthen communication and improve teaching of Arabic? Add any other programs?

## **CHAPTER FOUR**

### **METHODOLOGY AND DESIGN OF THE STUDY**

In chapter three, literature on minority education has been reviewed and the problems of minority education in different countries discussed. It has also reviewed some of the difficulties in research on minority education and identified areas of research for the present study. In addition, an attempt has been made to formulate certain research questions that need to be answered in this study. This chapter proposes to study the methodology and design for the present study.

#### **4.1. PURPOSE OF THE STUDY**

In this study the researcher has used a descriptive method of research. This method is concerned with portraying the present. It involves obtaining facts and opinions about the current condition on the relevant topic and also involves some interpretation of the meaning or significance of what is described.

The major purpose of this investigation is to explore the phenomenon of multilingualism and the nature of the United Arab Emirates society and its reflection in the curriculum in minority schools. It also explores the role of minority schools in the development of the education of minorities in the UAE. Specifically, the intention is to present the situation of multilingualism in the UAE, and the major challenges which face the educational process.

Moreover, the aim of the study is to establish a strong basis for possible curricular changes in minority schools due to the prevailing multicultural and multilingual nature of the UAE population.

##### **4.1.1 The main questions that this study investigates are:**

These are the basic questions, like heading questions; each has a number of detailed questions, which will be presented in the questionnaire.

1. How well do informants feel they know the UAE and the local culture?
2. What do students, parents, principals and teachers think of the minority education system and the minority language?
3. What are the desired purposes and long-term functions of minority schools as perceived by these same groups?
4. What are the current effects of multiculturalism and multilingualism on the curriculum of minority schools as perceived by minority school students, principals, teachers, and by the ministry of Education officials.
5. Where do the different groups place Arabic and what is their attitude to Arabic?
6. Where do the different groups place English and what is their attitude to English?
7. Do the minority school principals feel the need to strengthen communication and improve teaching of Arabic? Add any other programs?

#### **4.2 THE APPROACH**

The purposes of any social research, according to Neuman and Kreuger (2003:21), may be classified into three categories: explore a new topic, describe a social phenomenon, or explain why something occurs. That is to say, the purpose may be exploration, which involves investigating a new topic about which there is little work done; description is when a study attempts to provide a clear picture of a phenomenon; and finally, explanation entails establishing causes or reasons for a phenomenon. The present study is descriptive in that it collects data through questionnaires and guided interviews.

Research has come a long way from the two opposing camps, the two paradigms of Empiricists and Rationalists. Empiricists (associated with the name of John Locke) where the source of knowledge was considered to be experience, and the structure and organization of behaviour, and knowledge was believed to be achieved through experience, and the psychology of learning was behaviorist psychology. The methodology was inductive and starting point of research was classification of data and through generalization one reached the universals. On the other hand, Rationalists (associated with the traditions of Descartes) started with the mind, structure and organization of mind, and knowledge was believed to be achieved through the structure and function of the mind,

Research methodology was deductive and the starting point was the positing of hypothesized universals which were related to data through intermediate stages. (Aslam 1992).

The third paradigm emerges as the critical theory. According to Cohen, Manion & Morrison (2000), it is descriptive and interpretive and at the same time, the ultimate concern is how the situation could be improved. So it can be said that research, whichever name is given to it, is interrelated. Descriptive and explanatory research, therefore, are not mutually exclusive. They are seen to be complementary when used appropriately (Miles & Huberman 1994; Cohen, Manion & Morrison 2000; Neuman & Kreuger 2003).

At this point it may be stressed that it is attempted to describe and analyse the opinions of the different groups, and interpret them with the help of the research literature but not trying to explain why they think in the way they do. The attempt is not to provide causes of their opinions.

#### **4.3 THE POPULATION AND SAMPLES**

In this study, the sample size had to be large enough in order to attain validity and generalizability of the findings. As in grounded-theory research, theoretical sampling was applied. Participants were selected from groups of individuals who were theoretically relevant to the purpose of the study. Sampling was guided by the following criteria:

- select samples that are theoretically relevant to the goal of the study (Strauss & Corbin, 1994, 1998).
- systematically seek multiple perspectives (Strauss & Corbin 1994: 280)
- apply theoretical sensitivity issues of x, y and z, i.e., issues that are sensitive to the topic of study (Strauss & Corbin, 1994: 280).

Studies of language teaching situations, bilingualism, school programs and so on have had a sound rationale for having as subjects, students, parents, officials related to education, school principals and teachers, and other supportive leaders. A brief description of such studies that have these groups as subjects are mentioned below.

The study by Nagi (2007) is about bilingual education in rural schools. In the words of the writer, the study “focuses on the emic point of view. Views from the inside are valuable because they provide authoritative interpretations of local conditions” (ibid: p. 723). The goal was to collect suggestions for developing effective indigenous language education that would be feasible in rural public-school districts with mixed, native and non native students. It is based in the Flathead Reservation. The subjects are public education officers, superintendents and school principals, supportive and non-supportive mainstream teachers, supportive and non-supportive parent leaders, school-board members, and the head of tribal education, and the cultural leader of the selected Indians and whites, community leaders and educators, stakeholders an administrators, and supporters and non supporters of indigenous-language education. This was seen to be a relevant sample since all these people were likely to be influential in education-policy making and future educational reform according to Nagi (ibid). This study and others like it which took the principals and teachers and so on as subjects suggested counting in teachers, principals and ministry officials for our study.

Studies have seen it important to consider the opinion of parents as for example the study by Oladejo (2006). His study investigates the opinions of parents on some critical issues about certain educational reforms and their effects on foreign language education in Taiwan. The focus is on those reforms relating to the learning of English as a foreign language. The reason for taking on parents was that the educational reforms had little input from the public and were out of tune with the perceptions and expectations of the parents. The author’s aim was to help reduce the confusion in the education system in Taiwan. And with a similar aim, parents become an integral part of our sample.

Another study needs mention here. It is a study by a parent and recounts how hard it was to raise a child bilingually. It gives an in-depth account of the various challenges and misconceptions. I mention this study, “A Critical Look at Bilingualism Discourse in public Schools: Autoethnographic Reflections of a Vulnerable Observer” by Mariana Souto-Manning (2006) since it makes a case for the inclusion of parents in a study concerning schools.

Last but not the least important are the students themselves. The subjects who are actually at the receiving end of all the methods, techniques and reforms in education. We will mention one study as an example of students being part of the study and an important active factor. In his study Lee (2006) informs the reader that he examines “the group who is the target of and most affected by” (ibid. p. 107) what is happening in the field of education – the controversies, the reforms, the policies. We are told by Lee (ibid) that the subjects for the study were randomly selected from several urban middle schools in Southern California and the methods of collecting data were multiple-choice questionnaires, pretested for accuracy and appropriateness of language and reviewed by university professors. The conclusions based on the study indicate the students’ views, perceptions and attitudes on bilingual education – that they “overwhelmingly support the offering of bilingual education in the public schools” (ibid p.118).

**In summary, there were the following populations from which samples were sought:**

- parents of children in non-governmental schools for the children of immigrants
- teachers and principals in such schools
- children in such schools
- policy deciders and decision makers in the education system – in the ministry above all – who are responsible for such schools, officers and ministers.

The creation of samples for each of these populations was guided by the principles named above from grounded theory – theoretical relevance – and the actual process will be described below in Section 4.7

#### **4. 4. MAIN STEPS**

This chapter describes the main steps taken to develop the design of this study:

- Instruments of the study
  - Questionnaire - advantages and disadvantages
    - design of the instrument, pre-testing the questionnaire,
    - population and
    - samples, reliability and validity,
    - administration, , data collection.
  - Interviews -advantages, disadvantages
    - sampling and ethical issues



#### **4.4.1 Instruments of the study**

The researcher will utilize a descriptive method, following the point made above about one of the purposes of research being to describe a phenomenon, in this case the opinions of informants, specifically the survey technique which is one of the most commonly used methods of descriptive research. Moreover, it is an effective way of collecting data from a large number of sources, in a short time. Fowler (1993, p.124) stated that, “there probably is no area of public policy to which survey research methodology has not been applied”.

Although the survey as a research technique is mainly used in descriptive studies, where the object of a questionnaire survey is to produce quantitative data, the interview is considered one of the most important methods in social research, which is normally used to obtain qualitative data. It is common for the two tools to be used in the same study as discussed in 4.2 above (Miles & Huberman 1994; Cohen, Manion & Morrison 2000; Neuman & Kreuger 2003)

Thus, after the problem has been defined, a plan of gathering information, to answer the research problem, was prepared. The researcher reviewed the objectives of the study after the analysis of previous research in the preceding chapter, then, designed the questions, which are consistent with the problem definition.

#### **4.5 QUESTIONNAIRE**

The questionnaire is the main method of data collection in this study. As Frazer and Lawley (2000, p.2) put it, “Questionnaire design and administration is a critical component of any research project.” It is formalized to obtain information and answer the problem of the study from respondents of this study. Moreover, structural interviews are used to gain further insight into the problems.

The questions in the survey were related to multilingualism in the United Arab Emirates and hence were relevant to the stated purpose of the survey. The questionnaire was useful, relevant and neutral, and thus encouraged a response. Respondents would therefore be more likely to complete the questionnaire according to Frazer and Lawley. Also as

suggested by Frazer and Lawley (2000, 38-39) questions were grouped by topic and placed in a logical order to build a sense of continuity. They started with simple ones and were relevant and applied to all respondents. The most important questions were placed towards the front to retain the respondent's interest. Sensitive questions were placed at the end of the questionnaire or at the end of a section, as respondents had already made an investment to complete the questionnaire and would be more likely to continue. Open ended questions were placed in different places to provide variety so that answers would be forthcoming. However, towards the end, when the informant would be involved thoroughly with the study, the open ended questions occur more.

After Frazer and Lawley, the following features appeared on the front cover:

Survey title

Brief explanation or rationale for the survey

On the back cover, the following features appeared:

An invitation to the respondent to make additional comments

A message of thanks

Plenty of white space for further comments

The first draft of the questionnaires was printed on standard business-quality paper in black ink and the questionnaire was photocopied on A4 paper. The main thing for the researcher was to ensure a professional appearance.

#### **4.5.1 Design of the instrument**

Our questionnaires were designed for self-completion. The researcher used these because the respondents were assumed to complete the questionnaires themselves with no researcher present. The questionnaires for all groups of respondents consisted of the following:

Profile form (consisting of Personal data and Academic background). These are the questions in the first part of the questionnaire.

Evaluation of the changing UAE society due to multiculturalism and multilingualism

Evaluation of the existing practices in education (which is equivalent to the curriculum being followed by their respective school)

#### **4.6 ADVANTAGES AND DISADVANTAGES OF THE QUESTIONNAIRES**

Like any other instrument, questionnaires as instruments also have advantages and disadvantages.

**The advantages of the questionnaire are that:**

1. it covers a large number of people and gathers the data required for the sample
2. it is easy to administer
3. it is easy to mail /distribute
4. it encourages the respondent to answer the relevant and required information about the stated purpose of the survey. Respondents are therefore, more likely to complete the questionnaire and
5. it can be answered with minimal effort.

**The disadvantages of the questionnaire are that:**

1. the respondent may not answer all the questions in the questionnaire
2. some questions may not be applicable to all respondents.
3. the length of the questionnaire may decline the response rate
4. for some people from the sample, the questionnaire may be redundant or not understood.
5. some questions may not be applicable to the respondents and
6. the questions force people to answer in certain ways whereas they may have different ways of looking at the issues

Attempts were made to solve these disadvantages by uniformizing the questions where it was possible and varying them where necessary. The questions were also made more relevant.

#### **4.7 THE POPULATION AND SAMPLE FOR THE PRESENT STUDY**

On the basis of research such as mentioned above, the researcher chose the population for this study – they consisted of students, parents, teachers and principals and officials from the MOE who were directly involved in curriculum planning and development for minority schools.

After deliberating on various ways of selecting a sample, it was decided that the best way to go about it was to take the list of schools from the MOE. From the list provided by the MOE the private schools were taken. Now, we had the limitation of time available to us due to the ministry letter of permission. This letter needs to be explained. It is only ethical to have a proper permission from the MOE and a letter to the different school principals requesting them to do the needful. This letter was valid for a limited time and going beyond that time would mean another letter. Thus, the time we had at our disposal was limited. For more accuracy of results, we focused on Asian schools. So, Asian schools were taken that the size of the sample would be large enough to be valid and generalizable, for as pointed out above, in Chapter 2 (2.10.1) the number of pupils from European and other backgrounds are small.

A total of 16 Asian minority schools was taken from a list of schools from the Ministry of Education. The reason for taking only 16 schools was that the study was limited to Dubai. In these schools the principals were contacted and appointments were taken. As and when they gave the appointments, the meeting happened. They were explained about the questionnaires and then the questionnaires for all the categories were given to them. It was decided to give each school 7 questionnaires for principals and teachers, 15 questionnaires for parents, and 25 questionnaires for students. They were requested to please fill up the questionnaires and inform us so that we would collect them. However, we followed up with enquiry all along.

**Table 4 (4.7) Account of Questionnaires (Qsn)**

	Qsn given	Qsn returned	Qsn invalid/incomplete	Qsn net
Total schools: 16				
Total P&T questionnaires:	111	36	6	30
Total parents questionnaires:	225	132	10	122
Total students questionnaires:	400	171	21	150
Total questionnaires given:	736	339 = 46%	37 =5%	302=41%

It was planned that about 115 - 120 student questionnaires, 125-130 parent questionnaires and 30 - 35 principal questionnaires would serve our purpose. This target was met. In fact, finally the student questionnaires were 150, the parent questionnaires were 122 and the principal and teachers questionnaires were 30. Response rates can vary depending on a number of variables ( Groves, 2007, Clough and Nutbrown 2007, Kumar 2005). It is even suggested that to obtain 200 to 250 responses one may need to be sent out between 2000 and 3000 questionnaires.

(<http://www.ukbusinessforums.co.uk/forums/showthread.php?t=17974> 6<sup>th</sup>

Our rate of return was satisfactory by most standards. Since we were limited by time, we decided to work with the returned questionnaires.

#### **4.7.1 The Time**

Pilot: April - May '07

Approved: 30 June '07

Schools reopened after summer: September '07

Distribution of Questionnaires: 7 October to 16 October '07

Return of questionnaires: 15 October to December '07

#### 4.8 DESCRIPTION OF THE QUESTIONNAIRE

This section comprises a general description of the questionnaire which was the basis for the specific questionnaires for each sample. A more detailed description of the variations in the questionnaires for different groups will be introduced in later sections.

Each questionnaire had the **first** few questions dealing with personal information about the informant – his/her nationality, native language, duration in the school, grade, and his previous school. In other words, the profiles of the informants were sought. This information shows the background of the respondent and as seen from the review of literature in the previous chapter three, all these factors are variables that influence what the respondent thinks and his attitudes. The **next** part dealt with the response of the informant to the question about his information about the UAE, i.e., how well does he know the UAE. This leads to what is the perception of the UAE today vis-à-vis in the past, the multilingual and multicultural make up of the society, the kind of freedom and mutual understanding of the Emirati culture and the minority cultures. This is therefore research question 1. “How well does the sample feel they know the UAE and the local culture”

The **third** section of the questionnaire gets more details about the perception of the respondent concerning the minority education system and the relation of the minority language with the language in their homeland. This section enquires into relationship to the minority language and its effects on learning Arabic. It also delves into whether the respondent thinks his/her language is seen as stigmatized and with low prestige. This section covers the second research question: “What does the population of students, parents, teachers and principals think of the minority education system and the minority language?”

With **section four** start the questions about the school of the respondent – minority schools. It tries to find out if the respondent sees minority schools as having an important purpose in the UAE and if they fulfill it. Question three of the research questions “What are the desired purposes and long-term functions of minority schools as perceived by these same groups?” is expected to be answered in this section.

The next two sections, five and six were put in the questionnaire basically to have information on the populations' attitude and comfort level in the school and to see how the population perceives ministry control concerning checks on different aspects of the schools, so that if needed, we would feel equipped to be able to answer any question about what is seen by the population as ministry control, premises and so on. These two sections are not directly related to the research questions but were seen as helping additional comments, if needed, in the final conclusion.

The next **section five** has questions from 29 to 34 which are yes / no questions and are about the school of the respondent. They deal with the comfort level of the respondent in school, about teachers and checks on various aspects like the physical surroundings of the school and the curricula and text books. **Section six** is about the fees of the school.

This information was sought so that at any stage if any response needed to be related to or correlated with the SES, it would be possible.

Answers to the research question four, "What are the current effects of multiculturalism and multilingualism on the curriculum of minority schools as perceived by minority school students, teachers, principals, and by the ministry of Education officers?" are sought in **section seven**. The curriculum of the school is explored in this section. It has two parts, A and B. Part A are mostly open ended questions 38 – 42. These deal with the subject-time relation in the curriculum, the changes in it, effects of multiculturalism and multilingualism on it, changes needed to be made to it and whether it should be eclectic. Part B has questions 43 to 51 which were seen as more appropriate for interviews rather than questionnaires. But they were left in the questionnaire for the pilot. After the pilot it was decided to leave them in the questionnaire since they got a good response. They were framed with answers on a 6-point scale. These questions covered what was studied at the school – about the native country and culture and about the UAE society.

**Section eight** is devoted to where the respondents place Arabic and English and their attitudes to them. Research question five "Where does the sample place Arabic and what

is their attitude to Arabic?” and six “Where does the sample place English and what is their attitude to English?” are taken care of in this section. It asks the respondent’s agreement or disagreement to statements about his grading himself in knowledge of Arabic and English skills, lessons in Arabic and English, the content of the Arabic and English lessons, need to strengthen communication skills in Arabic and English , etc.

Questions pertaining to various topics comprise **section nine** This section is about the principals, if he/she feels the need to improve the teaching of Arabic, what he does for it, etc. This section also includes some open-ended questions about how the principal perceives the means to improve teaching of Arabic. It also explores attitudes about diversity in the school program and the views of the different groups about the influence of the principals on the curriculum. This covers the research question seven “Do the minority school principals feel the need to strengthen communication and improve teaching of Arabic? Add any other programs?”

**Section ten is about** Immigration and Religion of the respondent. It seeks immigration information about the respondent and asks if Islam should be taught in all schools, if other religions should be taught in the UAE, etc. This is also a section that gives additional information which is not directly asked for in the research questions.

Initially, the questionnaires had 74 questions.

#### **4.9 PRE-TESTING THE QUESTIONNAIRES**

Pre-testing was done because it is an important stage to ensure that potential problems are identified and eliminated. Moreover, the researcher would also know the amount of time needed to complete the questionnaire.

The researcher conducted the pilot with a sample of the potential respondents to reflect the diversity of the population. Around 10 people were included in all. This was done in April 2007. This took about 15 days. On the basis of this exercise, the questions in the questionnaire were increased to include more information. First of all the research questions were reformulated to ensure there was clear correspondence with the operational



empirical questions. These were then kept in mind as the main questions. Under each of these questions, there was a set of relevant questions. These questions were revised. They were arranged so as to focus on the heading of the section. The questions also were custom designed to suit the category of the person for whom the questionnaire was meant. Certain questions which were suitable as attitude questions were then framed like attitude questions. Most of the open-ended questions were also added at this point. Some questions were repeated in different forms and occur at different points in the questionnaire since they may form a part of two larger questions. For instance, questions in statement forms like “I like English” and “English is the language I like to use most” repeat part of the information.

The questionnaires were then given to the experts in the field - on local issues, experts in research, in education, in linguistics and in cross disciplinary studies as recommended by Norris 2008; Burke Johnson 2005; Duke & Mallette 2004 ). The panel consisted of Dr. Masood Badri (Local issues and Research), Vice Chancellor of UAE University, Dr. Ali Al Kabi (Education), Asst. To Dean, Faculty of Education, UAE University, Dr. Salwa Nugali, (Interdisciplinary Studies) Associate Prof. King Saud University, Riyadh, KSA, Dr. Shahin (Information Systems), Dr. Ananth Rao, (Statistics), Dean, College of Business Admin University of Dubai and Dr. Laila Noman, American University of Sharjah until they and the researcher were satisfied that no more changes were required to improve the questionnaire. The pilot group reflected the diversity of the populations of interest. The researcher observed the pilot respondents when completing the questionnaire so as to note the time spent on questions. A fresh pilot was done after the redesigning of the questionnaires in the end of May 2007 and found satisfactory.

An important point needs to be made here. The first questionnaire had only 74 questions. The questionnaire, as it stood in the final shape had increased considerably in length. In fact, it covered extensive grounds in terms of opinions, attitudes and so on. The variety of questions was also much greater. In view of all this, in consultation with the experts in the areas of study here it was decided that we would limit the information collection to questionnaires and only a few informal structured interviews. These final improved questionnaires were tested for reliability and validity and are described after below.

4.10 RELIABILITY AND VALIDITY

The final important issue in questionnaire design is whether the instrument accurately and consistently measures what it is supposed to measure. In other words, is the questionnaire valid and reliable. In the words of Frazer and Lawley (2000: 35) “A questionnaire is valid if it measures what it is supposed to measure and it is reliable if the responses are consistent and stable.”

For **reliability** in this study, once the questionnaires were finalized, they were given to groups of respondents who were different from the real sets of respondents in this study. Statisticians were consulted for reliability tests. Two tests were decided for the present study – The Cronbach’s Alpha reliability test and the variability test available in the SPSS package. For this, each answer in the 6-point scale was given a number. Then the answers given by the respondents were tabulated and then treated to Cronbach’s Alpha reliability tests and other variability tests in the SPSS software. This same process was repeated with the yes/no questions. The *yes*, *no* and *don’t know* or *can’t say* were numbered and the responses were tabulated and tested for variability. In all the cases the questions were seen to be reliable.

Some examples of test on SPSS and Excel are given bellow:

Table 5 (4.10) Reliability test for students’ questionnaires

Reliability Student: (Q16-21)  
Scale: ALL VARIABLES

Case Processing Summary			
		N	%
Cases	Valid	10	100.0
	Excluded <sup>a</sup>	0	.0
	Total	10	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics	
Cronbach's Alpha	N of Items
.921	6

**Table 6 (4.10) Reliability test for Parents’ Questionnaire**

**Reliability                      Parent: (Q16-19)**

Scale: ALL VARIABLES

Case Processing Summary			
		N	%
Cases	Valid	10	100.0
	Excluded <sup>a</sup>	0	.0
	Total	10	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics	
Cronbach's Alpha	N of Items
.960	5

**Table 7 (4.10) Reliability test for P & T ‘s Questionnaire**

**Reliability    (P & T. 55-61)**

Scale: ALL VARIABLES

Case Processing Summary			
		N	%
Cases	Valid	2	100.0
	Excluded <sup>a</sup>	0	.0
	Total	2	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics	
Cronbach's Alpha	N of Items
.729	7

There are two kinds of validity, internal and external. “Internal validity refers to the generalization of conclusions within a given study itself. ...external validity is generalization beyond the current study and sample” (Lewis-Beck '78). The issue for us was of internal validity For this, the same panel of experts formed for the purposes of the questionnaires (4.10 above) was consulted (Norris 2008; R. Burke Johnson 2005; Duke & Mallette 2004 ). The questionnaires were given to them and were discussed with special attention to the questions, the spread out of questions and what information could be elicited. This was done with the express purpose of ascertaining validity. These experts examined the questionnaires before and after the changes and also examined the reliability tests done.

#### **4.11 DETAILED DESCRIPTION OF THE FINAL QUESTIONNAIRES**

##### **4.11.1 The Students' questionnaire (Appendix 2 A Students' Questionnaire)**

The first questionnaire taken up is the students' questionnaire. The **first** fifteen questions deal with personal information about the student – his nationality, native language, duration in the school, grade, and his previous school. In other words, the profile of the student.

The **next** part deals with the response of the informant to the question about his/her information about the UAE, i.e., how well does he know the UAE. This leads to what is the perception of the UAE today vis-à-vis in the past, the multilingual and multicultural make up of the society, the kind of freedom and mutual understanding of the Emirati culture and the minority cultures. This section answers the first research question:” How well does the sample feel they know the UAE and the local culture?”

The **third** section of the questionnaire gets details about the perception of the student concerning the minority education system and the relation of the minority language with the language in their homeland. This section enquires into the relationship to the minority language and its effects on learning Arabic. It also delves into whether the respondent thinks his language is seen as stigmatized and with low prestige. This section seeks to

answer the question: What does the population of students, parents, teachers and principals think of the minority education system and the minority language?

With **section four** start the questions about the school of the respondent – **minority schools**. It finds out what are the purposes and functions of the minority schools and if the respondent sees minority schools as having an important purpose in the UAE and if they fulfill it. This section relates to the research question: What are the desired purposes and long-term functions of minority schools as perceived by these same groups?

The next two Sections 5 and 6 just like 5 and 6 in the question discussed in 4.2 serve the same purpose - to have information on the populations' attitude and comfort level in the school and to see how the population perceives ministry control concerning checks on schools, premises and so on. These two sections are not directly related to the research questions but were seen as helping additional comments, if needed, in the final conclusion.

This section **seven** is also the same as the questionnaire in 4.4.2 above. The curriculum of the school is explored and it has two parts, A and B. Part A are mostly open ended questions 38 – 42. These deal with the subject-time relation in the curriculum, the changes in it, effects of multiculturalism and multilingualism on it, changes needed to be made to it and whether it should be eclectic. The B has questions 43 to 51 which were seen as more appropriate for interviews rather than questionnaires. But they were left in the questionnaire for the pilot. This is related to research question 4, viz., “What are the current effects of multiculturalism and multilingualism on the curriculum of minority schools as perceived by the sample?”

**Section eight** differs from the questionnaire described in 4.4.2 above. The section eight of 4.4.2 is here split into section eight and section ten with section nine between for the latest students' questionnaire So section eight is devoted to where the respondent places Arabic and his attitude to it. . This section answers research question 5 about the place of Arabic: Where do they place Arabic and what is their attitude to Arabic?

This **Section nine** is a small section where some comparisons of languages - Arabic, native language and English are made. It does not occur in the questionnaire in 4.4.2. This has been called the transition section. The last question here is about English and that smoothly takes the respondent into the next section which is about English.

**Section ten** is more or less parallel to section eight in that it deals with where the respondent places English – if the respondent likes English, if it is useful, the domains where English is spoken, its importance, its comparison to the native language, etc. This can throw light on whether learning of English is seen as a threat to Identity. Research question 6 is taken care of in this section.

The next section is the same as section nine of the questionnaire in 4.4.2. Attitude questions pertaining to various topics comprise this **section eleven**. The questions pertain to what the students perceive about the principal. It comprises of what they think of the principal - does he feel the need to improve the teaching of Arabic, what he does for it, etc. This section also includes some open-ended questions about how the principal perceives the means to improve teaching of Arabic. It also explores attitudes about diversity in the school program, about reaching out to particularly marginalized students, about strategic planning and programming to support integration without assimilation of minorities, about minority programs operating effectively, about extracurricular activities, etc. Research question 7 is answered in this section.

**Section twelve**, like section ten of 4.4.2 is in two parts – A. Immigration and B. Religion. The first part titled Immigration seeks immigration information about the respondent – what he would do given a choice, about going back to his country, education in the UAE, a job in the UAE, family education and jobs in the UAE, UAE clothes, etc.

The last part is about Religion. It asks if Islam should be taught in all schools, if other religions should be taught in the UAE, etc.

The questionnaires for the parents and principals and teachers include the same information. It is varied and adjusted to suit their roles as parents and principals/teachers.

For instance, the parents are asked about the schools of their children or wards and so on. In addition, there are certain questions which are additional. For example, the parents' questionnaire has section five which seeks to find out the opinion about government schools and section six asks about private schools. Similarly, in the principals' questionnaire there are questions about the school, the number of teachers, students, their nationalities, kind of school, facilities in the school and so on, which give valuable information.

Since there were questionnaires for the students, parents and principals and teachers (henceforth P&T) the other two types of questionnaires are discussed below with the differences and similarities in all of them.

#### **4.11.2 Explanation of Parents Questionnaire and its comparison with Students Questionnaire (Appendix 2-B Parents Questionnaire)**

Qs 1-9 **The first** 9 questions of the parents' questionnaire form **section 1**. They collect the Personal information about the parents - the name, age, nationality, native language and the number of years in the Emirates. Then the section asks about the number of children in Private Schools and their ages, the kind of schools and finally the languages the parents know.

The next part, **section 2**, questions 10 -15, deals with the informant's knowledge of the UAE – his/her perception of the past and present UAE - parallel to the student questionnaire, section 2, questions 16-21. (In principals' questionnaire, the equivalent section is section 8, questions 32-37).The questions and the information enquired is the same as in the student' questionnaire. (Research question 1)

**Section 3** in the questionnaires of both, the parents and the children refer to the laws of the land and language of minority school. It also refers to bonding with the language of the homeland. (Research question 2)

**Section 4**, (questions 21 -24) is the same in the questionnaires of parents and students questions 27-28)- enquiring into the purposes and functions of the minority schools and if they fulfill them. (In principals' questionnaire, the equivalent section is section 10) (Research question 3)

From **Section 5** the students' and parents' questionnaires start to differ. The students' questionnaire deals with the comfort level in the school and the environment there while this section in the parents' questionnaire and the next, **Section 6**, deals with the knowledge and attitude of the parents about government schools and private schools and the fees.

**Section 7** of the students' and parents' questionnaire are the same and deal with the curriculum and multilingualism and multiculturalism. These are open-ended questions and seek some important information just like the students' questionnaire. In the case of the parents, questions 43 -49 were the more interview-like questions retained in the questionnaire. Questions 50-52 include open-ended questions. In the principals' questionnaires these are spread between sections 11 and 12. (Research question 4)

**Section 8** is similar to the section 8 in students' questionnaire in purpose but the questions differ. They gauge the attitude of the parents through their self assessment and what they want from the school for their children and wards. (Research question 5)

**Section 9** is called a transition section whose purpose was to move from one language, Arabic, to another, English. It corresponds to section 9 of the students' questionnaire and section 14 of the principals' questionnaire. It also served as a comparison of Arabic, the native language of the informant and English. With English it smoothly slides into the next section 10.

**Section 10** is like its counterparts in the students' questionnaire (section 10) and in principals' questionnaire (section 15). It deals with uses / domains and attitude to English in both cases but the questions and their order differ. (Research question 6)



**Section 11** comprises attitude questions like students' questionnaire **section 11** and like **section 16** of the principals' questionnaire. This part has the attitude questions and open ended questions concerning a number of important, relevant issues. They contain information sought in the research 7

In parents' and students' questionnaires **section 12A** and **12B** deal with **immigration details** and **religion** respectively.

#### **4.11.3 Explanation of (P&T) questionnaire and its comparison with students' and parents' Questionnaires (Appendix 2-C P&T Questionnaire)**

**Section 1** of P and T questionnaire is the same as the other types in so far as it creates a profile. It enquires about the educational qualifications of the P and T, the salary and the languages s/he knows.

Beyond this, there are additional sections. It has many questions suitable only for the principals. **Section 2** is about teachers in the school. **Section 3** is about students in the school and kind of school and about conditions of admission (which is an open ended question). **Section 4** deals with the languages taught in school, the domains of language use, medium of instruction, and very significantly, about the place of Arabic in the school (which is an open ended question).

**Section 5** is about details of fees and school.

**Section 6** is about the visits of the ministry officials and points of disagreement, if any. **Section 7** is about facilities in the school and the teaching of Islam and other religions in the school.

**Section 8** (Qs 32-37) is the same as **section 2**, questions 10 -15, of parents' questionnaire and deals with the informant's knowledge of the UAE – his/her perception of the past and present UAE - parallel to **section 2** of the students' questions 16-21. (Research question 1)

**Section 9** is equivalent to section 3 in students' and parents' questionnaires, dealing with minority education and the native language. (Research question 2) **Section 10** corresponds

to section 4 of the other two types and deals with purposes and functions of the schools. (Research question 3)

**Section 11** has some different questions. It enquires into the needs of the minorities, the opinion of the principal about the level of education, and so on. However, the open ended question, “What are the changes in the curriculum from the time you joined till now?” figures in all the types of questionnaires though it occurs in different places depending on the combination in which it occurs. However, along with other information that was not used in the thesis due to limitation of the research questions, this information too was not used.

The next **section 12** opens with the enquiry about the present curriculum- effects of multiculturalism and multilingualism on it, and changes needed to be made (Research question 4). Questions from 55-62 in **section 13** are the questions which were more interview-like but retained in the questionnaire. These too occur in all the questionnaires in different positions. These were on a scale of 6. The section ends with the open ended question asking what the curriculum should include.

**Section 14** corresponds to section 8 in parents and students questionnaires. It concerns Arabic (Research question 5). **Section 15** corresponds to section 9 in the other two types and **Section 16** is equivalent to Section 10 in the two other types and like them, deals with English (Research question 6)

**Section 17** is the set of attitude questions. Besides, it includes a number of open ended questions about the principal. This section occurs in all the types of questionnaires. It deals with the Research question 7: Do the minority school principals feel the need to strengthen communication and improve teaching of Arabic? Add any other programs?

The two final sections are on immigration and religion and occur across the board in all the questionnaires. As informed in section 11 above, this information too was not used for the present thesis, but it is intended to be used later for papers and so on.

All this information covers the research questions raised at the end of chapter 3 and the beginning of this chapter. It may be pointed out here that we have also collected data which will not all be used in this thesis).

The questionnaires consisted of two kinds of questions – (a) questions which were open-ended and (b) questions which were not. In the (b) variety of questions there were two sub-types – one type had **-yes-no-don't know** answers to choose from and the other type had answers with scale- response extending from strongly agree to strongly disagree (Likert scale). Each respondent is asked to rate each item on some response scale. For instance, they could rate each item on a 1-to-5 response scale where:

= strongly disagree

= disagree

= undecided

= agree

= strongly agree

There are a variety of possible response scales (1-to-7, 1-to-9, 0-to-4). All of these odd-numbered scales have a middle value often labeled Neutral or Undecided. (Dawes 2008; Heslin and Lathman 2003 and Trochim 2006).

This kind of data obtained would be suitable for the analysis to get the variance in opinions and attitudes.

#### **4.12 ADMINISTRATION OF THE QUESTIONNAIRES**

After the validity and reliability tests, three sets of questionnaires - for the students, parents and principals and teachers were prepared. The questionnaires were given to the population of students, parents, private school principals and teachers. Initially it was thought that we might need to post some questionnaires. But since the study was only in Dubai, in the interest of time and to preempt loss, delay and casualties, the questionnaires were personally distributed, followed up and collected by research assistants.

However, this study was limited to Dubai. So it made far more sense to go to the different schools and hand over the questionnaires rather than send them by post. This also made it easy to chase them via telephones or second visits rather than sending snail mail. So the questionnaires were delivered by hand and not posted. A date was fixed with each individual principal for the collection of the questionnaire.

#### **4.13 INTERVIEW AS A TECHNIQUE**

Conversation came first in the lifecycle of man and of language. Writing came later. Conversation is the basic mode of interaction and of exchanging views, questioning, answering and so on. One kind of conversation relevant to the study is the genre of interview which can be journalistic, legal, academic, therapeutic or qualitative research interviews. Needless to say that each has different rules and techniques.

About the research interview we might say, following Kvale (1995: 5, 1996) that it is based on daily life and is a professional conversation and is defined as “an interview whose purpose is to obtain descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena.” An interview, furthermore, is an exchange between people and it is special in that it has a structure and a purpose. Moreover, the interviewer defines and controls the interview situation. This tool has become very specialized in recent years and as Kvale (ibid:8) puts it, is being employed in its own right. Interviewing is, of course, one of the most popular and widely used techniques of data collection in the social sciences. (Hitchcock & Hughes, 2003)

Wolf (1979) defines the research interview as a two person conversation initiated by the interviewer for the specific purpose of obtaining research relevant information. It is focused on content specified by research objectives of systematic description, prediction, or explanation. It involves the gathering of data through direct verbal interaction between individuals.

This seems a good place to look at some of the theoretical and methodological issues involved in the interview as a research method. About theoretical issues, it is believed (Kvale 1996, Strauss 1994) that the real problem in the interview method is from

unclarified theoretical assumptions. What needs to be clarified are conceptions of the specific points to be researched and the social nature of the population. Kvale (1996) makes a very interesting and informative comment about qualitative methods and their difference from quantitative methods:

Qualitative methods are not merely some new soft technology added to the existing hard-core quantitative arsenal of the social sciences. Rather, the mode of understanding implied by qualitative research involves alternative conceptions of social knowledge, of meanings, reality and truth in social science research. The basic subject matter is no longer objective data to be quantified, but meaningful relations to be interpreted.

So interviews give us more than we ask for in planned questionnaires – they give us the conceptions of the interviewees' world.

Methodical issues are the other point. On the face of it, interview technique looks very simple. But it needs full preparation, specially since there are no standard rules or conventions that are laid down (Kvale 1996, Marshall and Rossaman 1995, Morse and Field 1995). Qualitative interviews are sometimes called semi-structured or non-standardized interviews since there are no pre-structured or standardized procedures and many decisions are made right through the interview. This means the interviewer has to know his topic very well and also know how interviews proceed. Moreover, he has to be familiar with the kind of options that may be available in a certain situation. With this backdrop, we can look at the specific interviews of the study.

#### **4.14 DESIGNING OF THE INSTRUMENT**

The first step of an interview study is to consider the purpose of the research and the objectives and translate them into questions that adequately reflect what it is the researcher is trying to find out. The main step in constructing interview questions is to specify the variables by name. The variables are what the researcher is trying to measure and understand.

Moreover, early in the interview the researcher should briefly inform the subject of his purpose, and make assurances that what is said in the interview will be treated

confidentially. Also, interview questions will change overtime, and each new interview builds on those already done, expanding information that was picked up previously, moving in new directions, and seeking elucidations and elaborations from various participants. (Patton, 1971: .342)

An aspect to examine before hand is the question type. Smith (1994) reports that open-ended questions were superior in building interviewer-respondent rapport in surveys. Also, open ended questions encourage interaction and collaboration between interviewer and respondent. Furthermore, open-ended questions allow the respondent to answer in as much detail as he or she wishes without any prompting. Also, face- to- face interviews provide a greater opportunity to build trust; self-administration offers greater response anonymity.

Semi- formal questions can also be used, because they have a number of advantages. They are flexible, they allow the interviewer to probe so as to go into more depth if he/she chooses, or to clear up any misunderstandings; they enable the interviewer to test the limits of the respondent's knowledge; and can also result in unexpected or unanticipated answers. The interviewer must start with a broad question or statement and then narrow down to more specific ones. Questions on each topic should be ordered by complexity, beginning with the simplest eliciting the most familiar information (LeCompte & Preissle, 2003).

Interviews for the study were guided and informal. It needs to be pointed out that the interviewer made notes during the interviews. This was because most of the informants were ready to give interviews but were not agreeable to have interviews taped. Questions for the interviews were taken from the questionnaires – they were all the open ended questions. They were asked in the same order in which they occurred in the questionnaires. (Appedix 2D)

#### **4.15 INTERVIEWS**

Throughout all interviews, conversations, and observations, the investigator took notes and sought meaning by examining the realities of the respondents. Lofland & Lofland (1984) emphasize that interviews are conducted more smoothly when prefaced by a brief

statement of research purpose, by assurance of protection of respondent identity, and by an outline of how the interaction is expected to proceed all of which were taken good care of. Lofland & Lofland (1971) also stress that effective interviews depend on effective probes for elaboration and explanation, clarification and completion of detail. All these points were specially taken care of.

Personal interviews provide valuable information regarding the issues of interest in research. For example, interviews with principals and teachers provided an in-depth understanding of their educational philosophies. The idea of getting this feedback from the interviews was to be able to use it to add more information and later to better understand results. However, in reality, it was not needed and so not used.

In summary, interviews were carried out with the following for the interview sample:

1. Officers in the Ministry of Education (3) ). These are the persons who work in the ministry and are acquainted with the policies and other rules that come from the ministry.
2. Directors of Educational Zones (4) ). Directors are very closely connected with the schools and the enforcement of ministry rules in the schools. They also have inspections of schools to keep track of teaching.
3. Ministers (3) (minister of education, deputy minister of education, minister of culture). Finally, this is the group that is involved directly or indirectly with school education.

The current study is based on elaborate, detailed questionnaires. It was hoped that interviews would also be done on a large scale. However, it needs to be admitted that more interviews could not be done. An important point needs to be made here. The questionnaire, as it stood in the final shape had increased considerably in length. In fact, it covered extensive grounds in terms of opinions, attitudes and so on. The variety of questions was also much greater. In view of all this, in consultation with the experts in the areas of study here it was decided that we would limit the information collection to only questionnaires and not spread it out to interviews as thickly as intended initially. So

information from interviews and personal conversations is used only as complementary information to the questionnaire information.

## **4.16 ADVANTAGES AND DISADVANTAGES OF INTERVIEW STUDIES**

### **4.16.1 Advantages**

Since the current study takes information, albeit little, from interviews, it is appropriate to review the advantages of this method. Bailey (1987) provides an extensive review of the advantages and disadvantages of interviews.

The interview has a major advantage in that it is flexible – that is to say, it can be adjusted to the need or level of the interviewee. The interview can probe for specific answers. Based on the response of the respondent, questions can be repeated or reframed within the pre decided parameters. Also, depending on the respondent, questions can be varied and moved around within the basic plan. In this sense, the interview is flexible and not rigid like the other instrument –the mailed questionnaire. The respondent can choose an order different from the given one to answer the questions. In addition, the answers can be recorded in an interview and as the property of speech is, speech cannot be cancelled or rubbed out like writing. Another advantage of the interview regarding the kind of information is that the informant's spontaneous reactions are captured and are accessible unlike in a mailed questionnaire where there is time to think. In an interview, the respondent gives the answers not any one else. When the questionnaire is given to the respondent, the researcher is not present as in an interview. So there is scope for others helping the respondent or even answering the whole questionnaire for him.

Another advantage of the interview is that people seem to respond better to interviews than to questionnaires. So even those who are illiterate or don't want to write can answer interviews. This may be since people are more comfortable talking than writing. The interviewer's physical presence at the interview is an added advantage since he can observe the non-verbal behavior and assess the validity of the respondent's answers. The interviewer can also take control of how the interview is conducted and where and in this way bring some standardization. In this sense the mailed questionnaire is totally uncontrolled since it could be filled in under different conditions by different people.



The temporal advantage of an interview is that the time, date and place can be recorded. This becomes crucial if an important event has taken place prior to the study or during the study since this may have notable repercussions on the answers of the respondents. In a mailed questionnaire the only possible clue to time and place are the post stamps or postmarks.

All in all, where the object of a questionnaire survey is to produce quantitative data, interviews are normally used to obtain qualitative data. It is common for the two tools to be used in the same study: the questionnaire providing what are often called the “hard data”, and the interviews making it possible to explore in greater detail and in depth some particularly important aspects covered by the questionnaire. (Brenner, 1981)

Some of the **disadvantages** of interviews that Bailey (1987) cites include cost, time, no opportunity to consult records, inconvenience, less standardized question wording and lack of accessibility to respondents. In the current study, interviews were conducted taking full advantage of its positive characteristics.

The informal guided (by the open ended questions from the questionnaire, (Appendix 2D) interviews were conducted face-to-face at schools or at the offices of the respondents. The participants were encouraged to interpret their thoughts, feelings and actions, because of the nature of the open-ended questions.

#### **4.16.2 Ethical Issues**

First of all, the ethical form from the University of Durham was received in June 2004. This form was duly filled and sent in. The approval letter was received in January 2007 after which work was started. In accordance to The University of Durham School of Education guidelines for research, this work on educational research was conducted within an ethic of respect for persons, knowledge, democratic values and quality of educational research.

#### **4.16.3 Code of Conduct**

According to the code of conduct prescribed by the university, the informed consent of participants was gained prior to research and participants were informed about the aims, purposes and any likely consequences of the publication of findings.

##### **4.16.3.1 Informed Consent**

This study involved going to the various schools and getting help and cooperation from the schools – the principals, teachers, students and parents. So first of all, a list of the schools was requested from the Ministry of Education (MOE) which was duly received. It is only ethical to have a proper permission from the MOE for the study. Such a letter was then requested from the MOE as was explained earlier. This letter introduced us to the principals of the schools.

It was fitting that the principals be phoned and appointments be taken. More inquiries in addition to the letter from the MOE were expected. These were welcomed and answered till the principals were satisfied. The principals were told that they were at liberty to answer whatever they wanted to and not answer what they did not. So were the pupils and parents.

##### **4.16.3.2 Confidentiality and Anonymity**

Informants were also told that they had the right to remain anonymous and that we were responsible for it. They were also told that appropriate precautions to protect the confidentiality of both participants and data were taken and will continue to be taken.

Further assurance was extended to the principals that their names or the names of the schools, or the students or parents would not be divulged along with the information got from them so that there would be no way to make it identifiable for anyone at all. Moreover, they were free to not write their names if they so desired. In most schools, the principals took it on themselves to take the questionnaires further and get them distributed to the relevant respondents. In a couple of schools, however, the teachers were contacted directly on the permission of the principals and told about the study and so on.

Since students were involved, normally permission is sought from the principals. But in our case the principals took it on themselves to take the distribution of questionnaires on themselves and talk to the students and the teachers and parents.

#### **4.16.3.3 Research Assistance**

Two research assistances were employed for distribution and collection of questionnaire, keeping the limit up time frame in the mind.

#### **4.16.3.4 Responsibility of the Assistance**

The assistances were properly informed of the terms and conditions of their employment. They were also made aware of the intellectual property rights the respect to the data collected or to which they have access.

### **4.17 CONCLUSION**

This chapter describes the purpose of the study and the main steps taken. It then discusses the questionnaire, the pilot, and the refined questionnaires. How the questionnaires were checked for validity and reliability is explained. After the samples were identified, interview techniques and their advantages and disadvantages were described.

The next chapter, chapter 5 is of data presentation and analysis, namely the presentation and analysis of the research questions (1-4). It describes the close and open ended questions, the keys and categorization. The chapter takes each question, the number of answers and tries to explain the variation in them if any. Also from the answers, the profiles for each question are drawn. Mid way conclusions are attempted. The chapter also presents the results form the interviews.

## **CHAPTER FIVE**

### **DATA PRESENTATION AND ANALYSIS OF RESEARCH QUESTIONS**

In the last chapter, chapter four, the methodology and design of the study were discussed. The questionnaires were explained and the differences in the various sets of questionnaires were pointed out. In addition, interviews were discussed and the place of interviews in this study was explained. This chapter presents the data, analyses it, explains and interprets it. This is done through the explanation of how the categories were managed in the case of open ended questions and the logic on which they were posited.

It must be informed that one copy of each questionnaire for each category, students, parents, teachers and principals and structural interviews is enclosed (Appendix 2 A-B-C-D). Keys for each type of questionnaire are in the body of the text.

### **5.1 DATA ANALYSIS AND INTERPRETATION**

Data analysis is the process of systematically searching and arranging the data that one has gathered to enable one to come up with findings. Data interpretation refers to developing ideas about findings and in the light of them to broaden concerns and concepts. Data analysis and interpretation moves one from the pages of description to the products.

Throughout the data collection, the researcher employed strategies to provide a “developing sense of what is occurring, why such things are occurring, and how they are perceived and to what end.” (Wolf 1979 p. 78). In order to accomplish this, the researcher brought different kinds of evidence together in meaningful synthesis. In this way, data collection, analysis and syntheses are mutually inclusive strategies that are performed simultaneously and repeatedly. (Wolf, 1979).

### **5.2 THE FIRST STEP**

The first thing that was done as the data came in was to read the answers in the questionnaires. All the assistants and this researcher met and planned on how to proceed.

Keys were made for all questions. There were two types of questions in the questionnaires, open ended questions and close ended questions. These had two varieties, one, where the answers were **Yes, No, or Don't know** and the other where the answers were **Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree, Don't Know**.

### 5.2.1 Close Ended Questions

Simple numerals were used for encoding the answers. Following is key (A) for these two types of question for the students and parents and (B) for teachers and principals. So, for example, every time an informant's answer is yes, it was coded in the coding sheet as 2. This data was coded in Excel and SPSS.

**Table 8 –A (5.2.1) Students and    Parents**

Agree - Disagree		
Strongly Agree	=	6
Agree	=	5
Neutral	=	4
Disagree	=	3
Strongly Disagree	=	2
Don't Know	=	1

Yes - No		
YES	=	2
NO	=	1
Can't say / don't know	=	0

**Table 8 –B (5.2.1) Principals and Teachers**

Agree – Disagree		
SA	=	6
A	=	5
N	=	4
D	=	3
SD	=	2
DK	=	1

Yes - No		
YES	=	3
NO	=	2
CAN'T SAY	=	1

When the P & T key was made ‘1’ was used to indicate ‘can’t say, don’t know’. However, when we got to the larger data, it became more obvious that the answer ‘can’t say, don’t know’ didn’t really have any value. So it was given ‘0’. It was decided to take care of it at the point of interpretation which was done. It may be pointed out that the numbers given to yes/no and agree/disagree are names to distinguish them and not to be taken as one is bigger or worth more than the other.

**5.2.2 Open Ended Questions**

The open ended questions were then discussed. The actual answers were read and answers of each type were numbered. For example, there is a question in the questionnaire “What are the desired purposes and long term functions of the minority schools as perceived by

the minority groups?" Suppose there are two answers, - to be a quality education provider... and - to teach students to be tolerant ... Now, one answer was coded under 1 and the second as 2 in the key. All the answers for this particular question for this particular set, which meant 1 or 2 and so on, were coded under 1 or 2 or 3 and so on. So this was the stage of analysis and classification.

The second stage was the stage of synthesis. A master key was put together across all the categories for each question. That is to say, if code numbers 2, 11, 16 mean the same or similar thing, they were finally put together. An important point needs to be made. This process was deliberately adopted instead of positing a pre-evolved key since we did not want to lose any nuances in the answers.

One last point needs to be explained about the convention of writing all this. All the information, the number of the master category, the number in the coding sheet, the total number of answers, the percentage it works out to and finally the actual answers are all written in that order for each question. For example, take the following.

**What are the effects of multiculturalism and multilingualism on the curriculum of your schools.**

P&T    QS 42                      percentage out of 20

**(3) No. 6 (12 answers)= 60%** impact on language development

In the example above, the question is in bold, P&T is the group of informants, 42 is the number of the question in their questionnaires and ‘percentage out of 20’ means that 20 P&T answered and so the percentage is out of 20.

Furthermore, **(3)** is the master category common to this question for all the three groups, No. 6 that comes after is the number in the coding sheet, (12 answers) are the total number of answers of No. 6, 60% is the percentage of these answers out of 20 since 20 informants answered this question and finally, 'impact on language development' is the title of the categories actual answer. Having made this clear, we can now proceed to the analysis of the research questions.

### **5.2.3 The research questions**

It is a good idea to look at the research questions once again at this stage since it will reiterate the focus. This is a study with a reasonably large sample (this sample was a practical compromise of what is desirable, i.e. a very large sample, and what is possible for one researcher and his assistants to do in the given time frame) and many variables and so lends itself to a number of comparisons, and possible tests. But it has to be born in mind that the main research questions don't have to be lost sight of. So the questions which provide the focus are, with respect to the four groups of informants:

1. What are the informants' perceptions of the UAE?
2. What do the informants think of the minority education system and the minority language?
3. What are the desired purposes and long-term functions of minority schools as perceived by these same groups?
4. What are the current effects of multiculturalism and multilingualism on the Curriculum of minority schools as perceived by these groups?
5. Where do they place Arabic and what is their attitude to Arabic?
6. Where do they place English and what is their attitude to English?
7. Do the minority school principals and teachers feel the need to strengthen communication and improve teaching of Arabic? Add any other programs?

### **5.3 STARTING POINT**

There are various ways in which this analysis can be handled. One way is to take each questionnaire and discuss the answers. This will not fetch any profound insights on its own, in isolation besides stretching the analysis. Another way is to take all the questionnaires of one set of informants, add up the answers for each question or set of questions and then see the variation, if any, after finding the percentages for each group. This can then be explained or reasoned out or interpreted.

If we follow this logically, we get 3 sets of answers. These can then be compared in terms of the differences in terms of percentages for each question or set of questions. Continuing



in this way, finally all the answers have to be put together across the board to get the overall total of opinions of the combined samples. It must not be forgotten that we have in fact three main populations (students, parents, and principals and teachers (hence forth P&T)). We also have a small population of ministry officials. We have taken a sample from the first three groups which is not a random sample but which tries to introduce into an opportunity sample a degree of randomness. In the case of the fourth population (ministry officials), we have gathered data from an opportunity sample. The purpose is to use the data from the samples to understand the views of the populations. This is, in a sense, the ultimate aim of the study.

However, there is another way to go about the analysis. It is possible to start by taking the research questions and answering them from the data. Here too, the answers on the questions in the individual samples can be examined and compared with the answers of the corresponding questions in the other samples. The final step, of course, will be the sum total of the answers for the questions which will indicate the direction of change, if any, and of further research. This is the approach which will be taken. We'll follow this.

Before going into the research questions, a profile of each set of informants is given below. It is to be mentioned here that the officers and ministers were asked only the open ended questions not the close ended questions.

## **5.4 PROFILES**

There were three sets of informants, **students, parents and P&T.**

### **5.4.1 Profile of students (Qs 2-15) (Appendix 3-A Profile of students)**

The total number of students in our study was 150. They were between the ages of 15 years and 17 years.

On the outset it might be clarified that we wanted to be sure to collect the background information in case we needed it at a later stage. It could be that we might need to work on the correlations, or relate the backgrounds in terms of which countries the students came from to their opinions and so on. So a lot of background details were collected not all of

which were used for this study but can be used for any later papers and so on. However, they are all put down here to give a more complete profile of the groups in our sample.

The students in our data were grouped into 3 categories, less than 15years, 15-17 years and 17+ years. The majority of them, 60%, were from the 2<sup>nd</sup> category, i.e., 15-17 years; 24% were from the category -less than 15 and 16% were from the category 17+.

Three groups took care of the place of birth of the students, Asian countries, the UAE and West. The majority of the students, 52% were born in the UAE, 45% in Asian countries and 1% in the west. However, 87% of them had nationality of Asian countries, 7% of Arabic countries and 6% of the West, including France and Spain. The native languages reflect the same situation – 86% have native languages from Asian countries, 8% Arabic and 5% western languages.

As for schools, the data of those who have mentioned their schools is tabulated below. The total is less than 100 since all have not mentioned the school.

**Table 9 (5.4.1) Schools of the respondents**

<b><u>Name of school</u></b>	<b><u>Percentage of students in each school</u></b>
Gulf Indian School	12%
Our Own High School	11%
Al Majd English School	7%
Pakistan Education Academy	6%
The Central Academy	6%
Emirates English Speaking School	6%
Dubai Scholars Private School	6%
NIMS	6%
H.H. Sheikh Rashid Al Makhtoum Pakistani School	6%
Oxford School	6%
Allama Iqbal Islamic School	6%

Their grades are, 40% of the students are from the 12<sup>th</sup> grade, 37 % from the 10<sup>th</sup> grade and 23% from the 11<sup>th</sup>.

The number of years for which the students were in the present school is below:

<u>Up to 2 years</u>	<u>3-4 years</u>	<u>5-6 years</u>	<u>7-8 years</u>	<u>9-10 years</u>	<u>More than 10 years</u>
14%	13%	19%	17%	14%	23%

So in our sample, students for maximum number of years in one school are 23%. The others could be new to the UAE or could have changed the schools for personal reasons which is beyond the scope of the study.

For the students sample in our study, the native language of 66% is taught in the school. The native language of 33% is not taught while 1% did not answer.

Only 2% of the students say that their native language is taught for less than one hour, 40% say it is taught for 2-4 hours, 15% say 5-6 hours, and 2% say more than 6 hours.

Arabic is taught in the school according to 98% but 2% say no. It is taught for less than 1 hour for 11%, between 2-4 hours for 61%, between 5-6 hours for 9% and for 2% for more than 6 hours. For 99% of the students English is the main language of schooling, for 1% it is Arabic and Asian languages.

#### **5.4.2 Profile of Parents (Qs 2-9) (Appendix 3-B Profile of Parents)**

Our sample consisted of 122 parents.

In this study the parents profile was as follows. About 15% of the parents were below 35 years of age, 67% were between 36 and 50 and 17% were between 51 and 55 years. 95% of the parents were Asian and 2.5% each were Arabic and Western. The native language of 94% was Asian, of 3% was Arabic and about 2.5% was a western language.

Less than 5 years in the Emirates were spent by 12%, and between 6 and 10 years by 20%. 23% were here for 11 to 15 years, 9% for 16-20 years and 32% for more than 20 years.

28% of these had one child going to a private school, 43% had 2 children in private schools, 18% had 3 private school going children. There were also 7% who had 4 children and 2% who had 5 children going to private schools. The kind of private schools the children went to were religious 11%, ethnic 16% and free 71%.

Out of these parents, 2% knew only 1 language, 9% knew 2 languages, 35% knew 3 languages, 26% knew 4 languages and 26% knew 5 or more languages.

#### **5.4.3 Profile of Principals and teachers (Qs 5-9) (Appendix 3-C profiles of P&T)**

There was a total of 30 P&T.

According to our data, 67% of the teachers and principals were Indian and the remaining were Pakistani. 7% were BA, 47% were MA, 46% were MA plus other degrees. 93% of the teachers and principals gave answers to the question of how long they have been in Dubai. 36% of those who gave answers have been in Dubai for less than 10 years, 13% have been here for between 10 and 15 years, 7% are here for between 15 and 20 years and 40% have been in Dubai for more than 20 years. 60% draw a salary falling between 10000 dirhams and 15000 dirhams and 40% more than 20000 dirhams per month. In comparison, national average salary of Dubai school teachers.

(<http://archive.gulfnews.com/articles/06/05/12/10039480.html>).

Out of nearly 87% who answered, 23% know 3 languages, 54% know 4 languages and 23% know 5 or more than 5 languages. It can be said that all parents and teachers speak several languages. Many of them have lived in UAE for a long time. Most parents are middle aged. They are essentially either from India or Pakistan. In addition, the teachers are on the whole well qualified

### **5.5 ANALYSIS OF RESEARCH QUESTIONS**

We have opted to start with the research questions since they are the most important part of the study. We will take each research question and identify it with the number of the question in the questionnaire of each set of informants. For instance, the first research question is **What are the informants' perceptions of the UAE?** and spans the statements of numbers 16-21 in the students' questionnaires, number 10-15 in the parents'

questionnaires and numbers 32-37 in the P&T questionnaires, This will be followed by the explanation, interpretation and so on.

**5.5.1. Research Question 1**

How well does the sample feel they know the UAE and the local culture?

(Appendix 4)

Students = 16-21

Parents =10-15

P & T =32-37

The answer to this question is sought through options of strong agreement to strong disagreement to 6 statements.

Following are the statements with the results in percentages. First of all, the group internal variation is commented on which is a part of descriptive statistics. After all the statements for the first question are discussed, the statistically significant variation is found (5.5.1.8) in the statements and discussed.

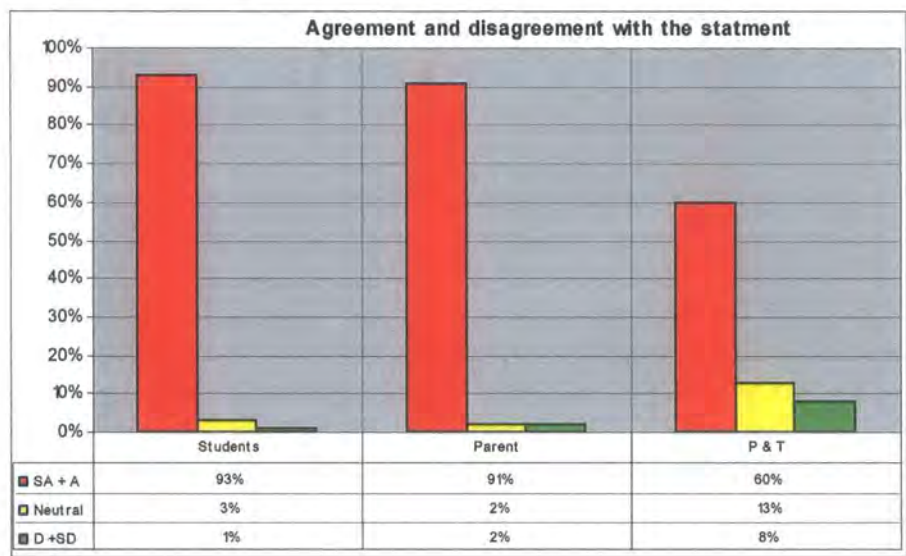
**5.5.1.1. The present and past society of the UAE differs greatly**

**Table 10 (5.5.1.1) Percentages of the 3 groups for present and past society of the UAE.**

	Students	Parents	P&T
SA + A	93%	91%	60%
Neutral:	3%	2%	13%
SD +D	1%	2%	8%

The table above shows that there is very little uncertainty in answering this question, i.e., there are almost negligible neutrals or disagreements. This indicates that as discussed in chapters one and two, our sample is aware of the historical development of the UAE.

**Graph 1 (5.5.1.1) Percentages of the 3 groups for present and past society of the UAE**



Looking at the inter group variation, it may be said that the difference in the percentage of the parents and the students is not appreciable but between them and the P&T is. The reason for this could be that the students and parents base their thinking or idea of change of the UAE society on what they see happening around them rather than on the abstract concept of society. And in recent years the most visual aspect of Dubai - buildings, flyovers and bridges - has changed phenomenally. On the other hand, P&T is an older group and are more likely to understand the idea of society. One more thing, the P&T could be thinking that the change is in Dubai but not much in smaller emirates of the UAE (the question uses the name UAE) like in Ras Al Kheima, Fujaira and so on. So they consider the whole UAE, not only Dubai as the students may be doing, and so 60% is the result. Also, being a more responsible body of people, they could be giving a more conservative estimate of the change in the society of UAE. It could also be that for the P&T change in the society would include change in education system, education standards, educational philosophy, psychology of learning, and so on and so in these they see little change. This cautious attitude of the P&T can also be see in the 13% neutral of the group compared to 1% and 2% of the students and parents respectively.

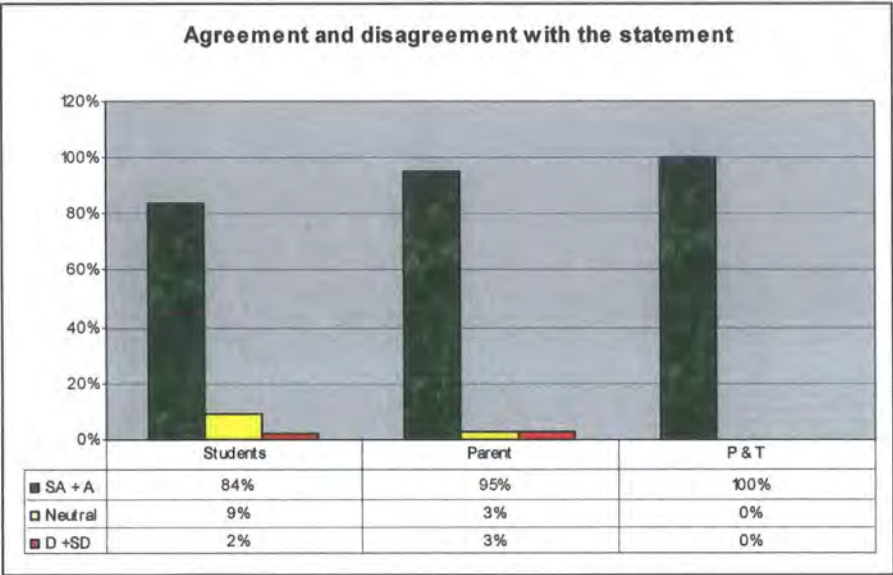
5.5.1.2. The UAE society is multilingual

Table 11 (5.5.1.2) Percentages of the 3 groups for multilingual society of the UAE.

	Students	Parents	P&T
SA + A	84%	95%	100%
Neutral:	9%	3%	-
SD +D	2%	3%	-

This table shows very large degree of agreement. Considering this and the next statement together, we find the same pattern of response. This is not surprising since the multiplicity of languages and cultures is evident on the streets of Dubai as described in the background in the first two chapters dealing with the immigrants.

Graph 2 (5.5.1.2) Percentages of the 3 groups for multilingual society of the UAE



Among group responses, the students have the minimum agreement to the statement. This may be explained as follows: The UAE is an Arab country and there is a lot of Arabic all around us. Superficially seen it may seem like an Arabic speaking country. Also, maybe the absence of the mother tongue of some students may be an influencing factor for them in deciding if it is a multilingual country or not. They may feel that if it were multilingual, their language too would have been spoken. So only 84% students think it is multilingual. Lastly, in the case of students, they speak English or their native language in school too causing 84% only to agree to the statement. They perhaps see it as a country with two or



three languages and perhaps they understand multilingual to mean more languages and their understanding of multilingual could be different from the understanding of parents and teachers. On the other hand, 100% agreement of the P&T shows that their experience has made them aware of the truth of the statement in question. So too, the parents, though to a lesser degree.

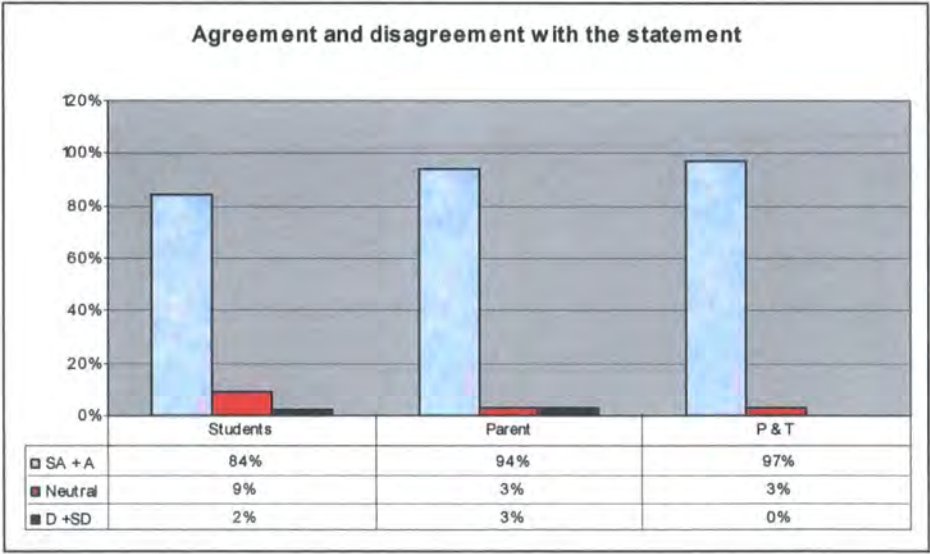
### 5.5.1.3 The UAE society is multicultural.

**Table 12 (5.5.1.3) Percentages of the 3 groups for multicultural society of the UAE.**

	Students	Parents	P&T
SA + A	84%	94%	97%
Neutral:	9%	3%	3%
SD +D	2%	3%	-

It might be said that the two tables, 5.5.1.2 and 5.5.1.3 are almost identical and there is general agreement to the statement. Looking at each group internal variation, there are very few disagreements among the students and about one tenth are neutral. Among parents, the neutral and disagreements are very few. Among P&T there are no disagreements.

**Graph 3 (5.5.1.3) Percentages of the 3 groups for multicultural society of the UAE.**





Looking at the inter group variation, in this case, the three groups are close enough to not warrant an explanation. The three samples are aware that the UAE society is multicultural. So far as traditional dresses are concerned, they surface on festivals and celebrations. But more important than this is the fact that the dress culture in Dubai is rich. It is interesting that exactly the same percentage of students say that UAE is multilingual as say it is multicultural - so one can speculate that this is an indication that they see language and culture as linked.

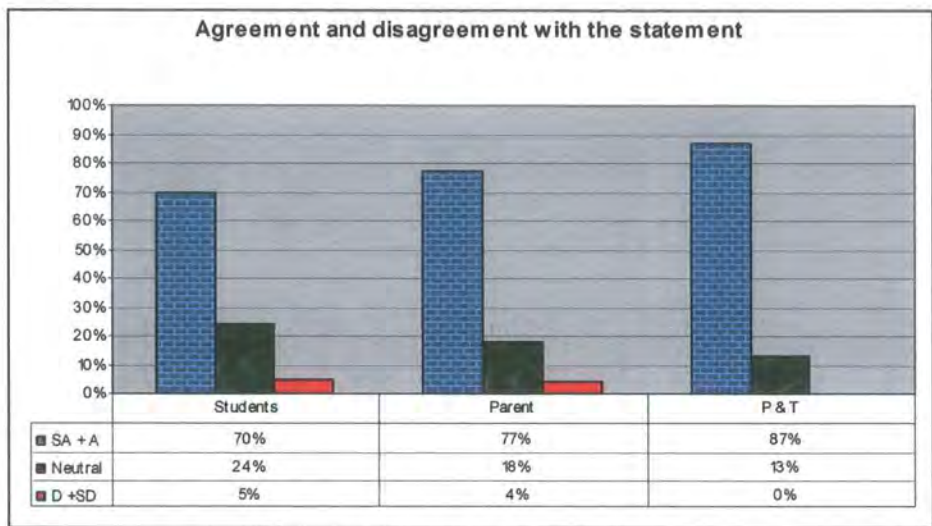
#### **5.5.1.4 In the UAE I feel you are free to pursue your own interests**

**Table 13 (5.5.1.4) Percentages of the 3 groups for freedom to pursue your own interests in the UAE.**

	<b>Students</b>	<b>Parents</b>	<b>P&amp;T</b>
SA + A	70%	77%	87%
Neutral:	24%	18%	13 %
SD +D	5%	4%	0%

In the case of this statement, it appears that about 7/8 out of every 10 persons in each group feels they can pursue their own interest although one can't be sure how they understand this. It also appears that about 3-4 people out of 10 either do not know or do not want to answer or even disagree. This is a minority but nonetheless it cannot be ignored since it is a third of the people. What can be said about the third is that may be they are unsure, or they do not really understand the freedom they have.

**Graph 4 (5.5.1.4) Percentages of the 3 groups for freedom to pursue your own interests in the UAE.**



Looking at the relation between the groups, the percentages here are different. In the case of the P&T, there is a clear demarcation, 87% agree and 13% neutral. But with students and parents the percentage of agreement is lower but then so is the percentage of disagreement. The way this happens could simply be the awareness of the P&T about the freedom to pursue one’s own interests in the UAE. From another view, the idea of pursuing their own interests could have sounded to the parents like changing to what they wanted to do and which would be different from what they did at home. So they agree 77%. As far as this statement is concerned, the Mann-Whitney Test shows that there is statistically significant variation between the groups of Parents & P&T and it is significant at 1%. This has been discussed after the table in 5.5.1.8.

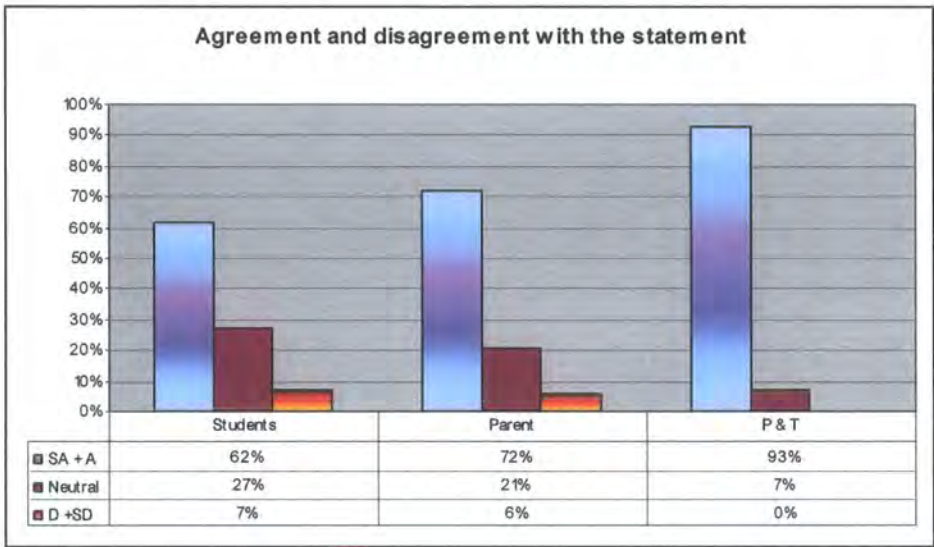
**5.5.1.5. There is mutual understanding between the two cultures. The two cultures here stand for one being the UAE culture and the other meaning the non-UAE culture.**

**Table 14 (5.5.1.5) Percentages of the 3 groups for mutual understanding between the two cultures**

	Students	Parents	P&T
SA + A	62%	72%	93%
Neutral:	27%	21%	7 %
SD +D	7%	6%	-

Here again, about a fifth to a quarter of the students and parents are ‘neutral’ to this statement. Since there is a definite percentage that says that they disagree, this neutral may genuinely be that they haven’t thought of it. On the other hand, the teachers and principals are very sure about this with less than one in ten being neutral. Actually this could be taken at face value – that opinion is divided on this statement.

**Graph 5 (5.5.1.5) Percentages of the 3 groups for mutual understanding between the two cultures**



One might attempt to explain this inter group variation. I suspect the P&T could be on their guard and it just may be that some of their answers were politically correct rather than what they really felt. They could be more interested in trying to keep to an image they would have of themselves. The low agreement of the students may also reflect the immaturity of the students in general. Also, in the school environment, there are few Arab students and Emeriti students and there is no interaction to talk of. So there is possibly little interaction on the one hand and on the other, there is peaceful coexistence without any demands from the local population. That is to say, they are not pushed to create any understanding with the local community. There is one more possibility. The Arabs’ homes, synonymous with culture, are not exactly wide open to the minority students and hence their low percentage for mutual understanding.

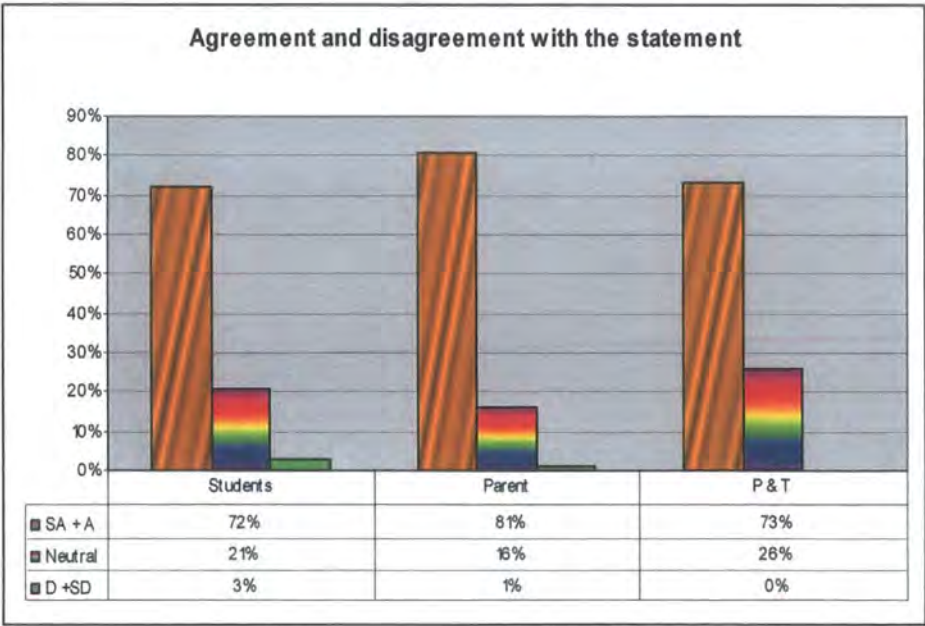
**5.5.1.6. We need to strengthen understanding of the Emirates national culture and identity.**

**Table 15 (5.5.1.6) Percentages of the 3 groups for strengthen understanding of the Emirates national culture and identity.**

	Students	Parents	P&T
SA + A	72%	81%	73%
Neutral:	21%	15%	26%
SD +D	3%	1%	-

Here, in contrast to the last question there is a minority of about 2 out of 10 or one fifth of the people in all groups who are neutral – so there is uncertainty in all groups. But it is important to notice that there are very negligible disagreements. So overall there is a wish to strengthen understanding of the Emirates national culture and identity.

**Graph 6 (5.5.1.6) Percentages of the 3 groups for strengthen understanding of the Emirates national culture and identity.**



So far as inter group relationship is concerned, the students and P&T are lower than the parents. It appears that the parents could be having less exposure to the Emirates national culture and so feel the need for this understanding more than the other groups. However,



the other two groups also see the need but to a lesser extent. This may indicate that both the groups feel that there is need but not as strongly as the parents. These groups seem to be able to get by with what they have.

The Mann-Whitney test shows that there is statistically significant difference between the groups of Parents & P&T for this statement and it is significant at 5%. This has been discussed after the table in 5.5.1.8.

#### **5.5.1.7 Mann-Whitney Test**

In order to know if the variation in 5.5.1.1.to 5.5.1.6 is statistically significant, the data was treated to Mann-Whitney Test in the SPSS program for comparing 2 groups at a time (Tests in Appendix 5).

Group 1 = students and parents

Group 2 = students and P&T

Group 3 = parents and P&T

**Paired tests:** Here we test two following hypothesis.

**H<sub>0</sub> (null):** There is no difference in responses across the groups. That is, no difference between students, parents and P&T taken two at a time.

**H<sub>i</sub> (alternate):** There is difference in responses across the groups.

**Decision rule:** The null hypothesis is rejected if Whitney test statistic is statistically significant.

**\* =significant at 10%, \*\* = significant at 5%, \*\*\*= significant at 1%**

**Table 16 (5.5.1.7) Mann-Whitney Test**

**This is the working behind each paired test. All of them are given in Appendix 5 Mann-Whitney Test**

**Group 1**

**Mann-Whitney Test**

**Ranks**

	Q10	N	Mean Rank	Sum of Ranks
Q16	1	7	4.43	31.00
	2	1	5.00	5.00
	Total	8		

**Mann-Whitney Test**

**Test Statistics(b)**

	Q16
Mann-Whitney U	3.000
Wilcoxon W	31.000
Z	-.378
Asymp. Sig. (2-tailed)	.705
Exact Sig. [2*(1-tailed Sig.)]	1.000(a)

a Not corrected for ties.  
b Grouping Variable: Q10  
Not significant.

**5.5.1.8 The results of Mann-Whitney Test**

**Table 17 (5.5.1.8) Mann – Whitney test statistics for paired tests**

<u>Statement no.</u>	<u>Gr. 1</u>	<u>Gr. 2</u>	<u>Gr. 3</u>
	<u>Students &amp; Parents</u>	<u>Students &amp; P&amp;T</u>	<u>Parents &amp; P&amp;T</u>
1.	3.00	8.5	202.5
2.	1.5	3.0	2.0
3.	1.0	4.0	0.0
4.	3.0	3.5	757.0***
5.	10.0	2.0	15.5
6.	.5	598	141**

This table shows that except for statements 4 and 6 (Parents & P&T) the null hypothesis is not rejected. From this it can be construed that there was no difference in the responses of the other groups for other statements (except 4 and 6). For cases 4 and 6 (Parents & P&T) there is statistically significant difference. So the null hypothesis is rejected, and the alternate hypothesis, that there is difference in responses of these two groups in the two cases is accepted.

It is to be noted that there is no work done on this topic of this research. It is virtually a virgin field. And we have not started our work with any theory. Nor do we make any hypothesis. So when we try to explain the variations or explain any other point, there would be speculation, reasonably based speculations that can be made on the evidence of the study.

Statement 4. In the UAE I feel you are free to pursue your own interests.

How this happens could simply be the awareness of the P&T about the freedom to pursue one's own interests in the UAE compared to less awareness of the parents. From another view, the idea of pursuing their own interests could have sounded to the parents like changing their profession to what they wanted to do and which would be different from what they did at home and these possibilities are reflected in their agreement with the statement.

Statement 6. We need to strengthen understanding of the Emirates national culture and identity.

The statistically significant difference among the Parents and P&T may be explainable in this way. The P&T who are dealing with teaching the students on the one hand and the programs for strengthening understanding of the Emirates national culture and identity, whatever they are, on the other, may be feeling that they are already doing a lot towards this issue and so they don't have such high agreement with the statement. Actually, there is no statistically significant difference among the students and P&T also. So they seem to share this view. The parents however, are not directly inside of the situation of teaching and learning and so feel the need to agree more with the statement.

#### **5.5.1.9 To put things together**

It can be said that all three groups, Students, Parents and P&T see the present and past society of the UAE as differing greatly. They also believe that it is multilingual and multicultural. In the case of the 4<sup>th</sup> statement that they feel they are free to pursue their own interests in the UAE, the students and parents do not differ significantly in their opinion. However, the parents and P&T differ very significantly in their opinions. As pointed out above (Statement 4), this could either be a difference in awareness or difference in the understanding of 'free to pursue their own interests in the UAE'. All three groups agree that there is mutual understanding between the two cultures. But in the case of statement 6, there is significant difference between the parents and P&T. The parents' agreement is significantly more than the P&T with the statement 'We need to strengthen understanding of the Emirates national culture and identity.' The explanation is in Statement 6 above. So we can conclude that there is much agreement among the three samples (and the populations from which they are drawn) about their knowledge and understanding of UAE society, but that there is disagreement about 'In the UAE I feel you are free to pursue your own interests' and 'We need to strengthen understanding on the Emirates national culture and identity'.

#### **5.5.2 RESEARCH QUESTION 2**

The next question formulated for research was: What does the population think of the minority education system and the minority language? This question is answered in 5 statements for agreement / disagreement.

(Appendix 6)

Students =22-26

Parents=16-20

P&T =38-41



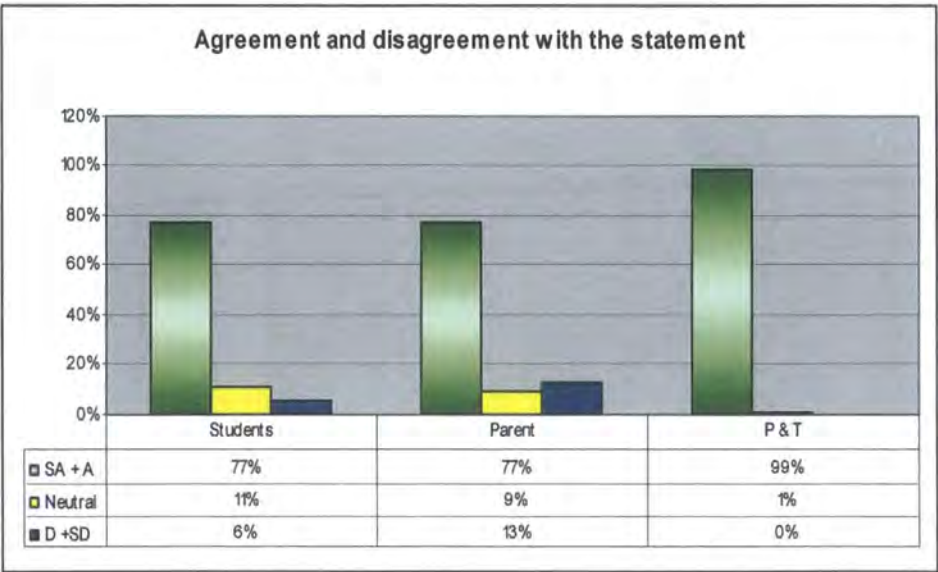
5.5.2.1 The first statement is: The laws of the UAE allow the minorities to learn their mother tongue in school.

Table 18 (5.5.2.1) Percentages of the 3 groups for laws of the UAE allow the minorities to learn their mother tongue in school.

	Students	Parents	P&T
SA + A	77%	77%	99%
Neutral:	11%	9%	1%
SD +D	6%	13%	-

Commenting on the group internal variation we find that there is a group of parents, albeit small, who disagree. The reason for this could be that the school that the parents have in mind, the school that their child/ward goes to does not have provision for a particular language (their mother tongue). And this must have been generalized for the UAE not allowing the minorities to learn their mother tongue. But the P&T know the legal position which allows this. So there is a possible difference between what the law allows in theory and what happens in practice - and so there are 77% students who represent this.

Graph 7 (5.5.2.1) Percentages of the 3 groups for laws of the UAE allow the minorities to learn their mother tongue in school



The variation across the groups shows the students and parents are at the same level of agreement with the statement. Both of these groups are not as well acquainted with the laws as the P&T. The P&T therefore agree greatly with the statement and have no disagreements at all.

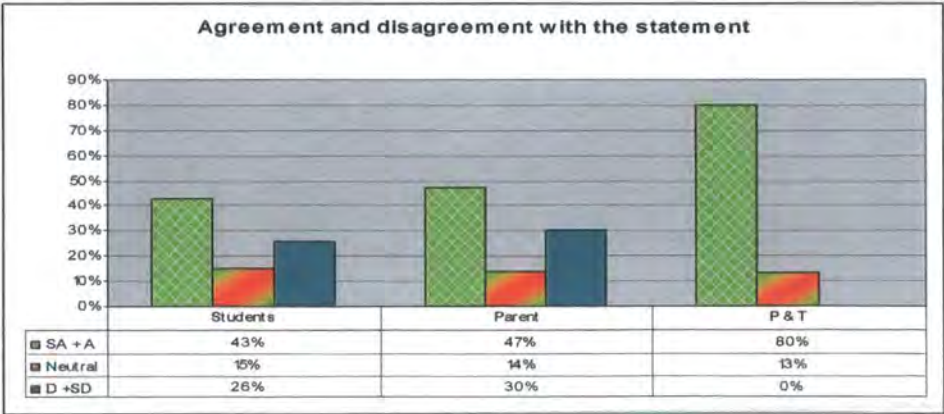
**5.5.2.2 The next statement is: The laws of the UAE allow the minorities to use their language in education, i.e., as a medium of instruction.**

**Table 19 (5.5.2.2) Percentages of the 3 groups for laws of the UAE allow the minorities to use their language in education, i.e., as a medium of instruction.**

	Students	Parents	P&T
SA + A	43%	47%	80%
Neutral:	15%	14%	13%
SD +D	26%	30%	-

Now in this case there seems to be a lot of disagreement within each group. Nearly one fourth of both, parents and students seem to disagree that the laws of the UAE allow minorities to use their language in education. It seems that the in-group variation in the students and parents could simply be lack of information or lack of awareness of the real situation. Like in the previous answer this seems to be more school based. As for the P&T, there is no disagreement among them. There is 1 out of 10 P&T who are neutral. The parents and students is the group who is possibly not informed about the laws. And as in the previous statement the parents and students may be influenced by what happens in practice where many say their languages are actually taught in practice.

**Graph 8 (5.5.2.2) Percentages of the 3 groups for laws of the UAE allow the minorities to use their language in education, i.e., as a medium of instruction.**



When we look at the variation across the groups, it must be that the P&T know the official position on this statement while the other two groups don't. Also there is an important minority that disagrees with the statement among the students and parents which contrasts very visibly with the P&T where none of them disagree with the statement even if there is a small minority who are neutral. This comes from the point that the P&T know the official position. The variation in the students and parents on the one hand and the P&T on the other therefore, seems to be more school based as in the previous statement since in almost all the minority schools in Dubai the medium of instruction is English and so whether the use of their language in education is allowed or not is not a point the students and parents have gone into.

According to the Mann-Whitney test the variation between the students and parents is statistically significant at 1% possibly. Since the other two categories of neutral and disagreement are very close, the variation in the category of agreement is seen to be significant.

**5.5.2.3 The language of the minority communities in the UAE is related in part to the language in their homeland is the third statement.**

**Table 20 (5.5.2.3) Percentages of the 3 groups for language of the minority communities in the UAE is related in part to the language in their homeland.**

	Students	Parents	P&T
SA + A	62%	64%	54%
Neutral:	23%	21%	46%
SD +D	4%	10%	-

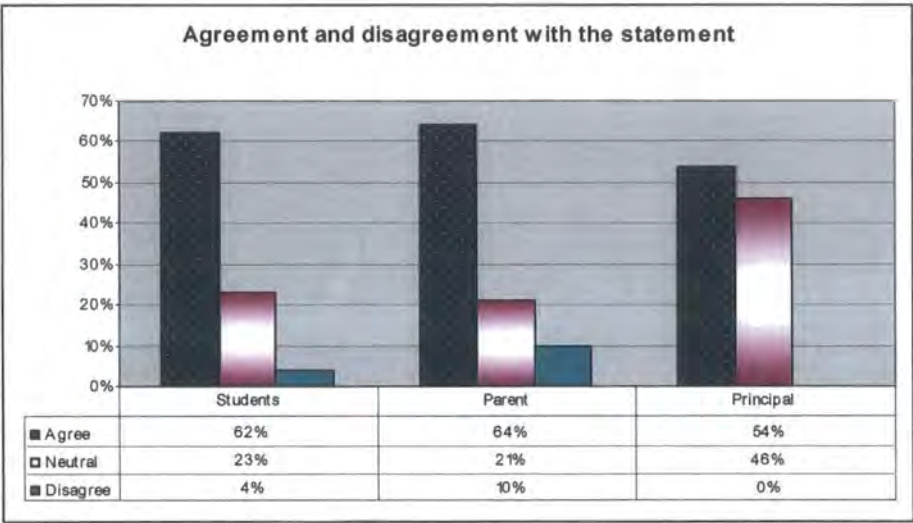
The variation within the groups seems quite close for parents and students in this answer. They have nearly a fourth that are neutral to this statement. It might be that the students who are neutral and the parents who are neutral may not have been able to figure out what is meant by the language being related in part to their homeland. Alternately, these can be



seen as the persons that cannot make up their mind about the statement. The interesting point is that a small minority of parents clearly disagree with the statement. This group of parents who disagrees clearly see the two – language of minority in the UAE and the homeland as unrelated.

The P&T group, on the other hand, is split nearly equally between agreement and neutral. There is no disagreement to the statement – so none of them feel that the language of the minority communities in the UAE is not related in part to the language in their homeland. It could be any or all the reasons for this as for the parents and students –that they don’t know, haven’t thought of it, are not aware of it and so on.

**Graph 9 (5.5.2.3) Percentages of the 3 groups for language of the minority communities in the UAE is related in part to the language in their homeland.**



Across groups, the highest percentage of parents agrees to the statement that ‘The language of the minority communities in the UAE is related in part to the language in their homeland’. The variation in this group is not seen as statistically significant. However, the actual graph shows variation. Explanation of this is attempted. I think age has something to do with this. There is marginally more agreement than the students while about 10% more that P&T. But all the same, it could be that the parents have a closeness to their homeland and perceive the language here as related to the language at home. Among students, as seen from their profile in 5.4.1, 52% are born in the UAE and don’t see the language of the minority communities in the UAE as related in part to the language in their homeland. The

high percentage of neutrals among the P&T compared to the other groups is noticeable. One thing can be said about it. As mentioned in chapter one and two, in the UAE there is a whole lot of minorities with a number of L1s. Every single L1 is not spoken or used in the UAE and the P&T are possibly aware of this. So they don't comment on this at all since the language of every minority is not spoken to a noticeable degree in the UAE and its being related to the language in the homeland does not arise for them and probably they may simply not know enough about the issue. This could also be the reason for the lowest agreement with the statement in the P&T compared to other groups.

**5.5.2.4 The statement: This bonding is detrimental to the learning of Arabic, is related to the previous statement.**

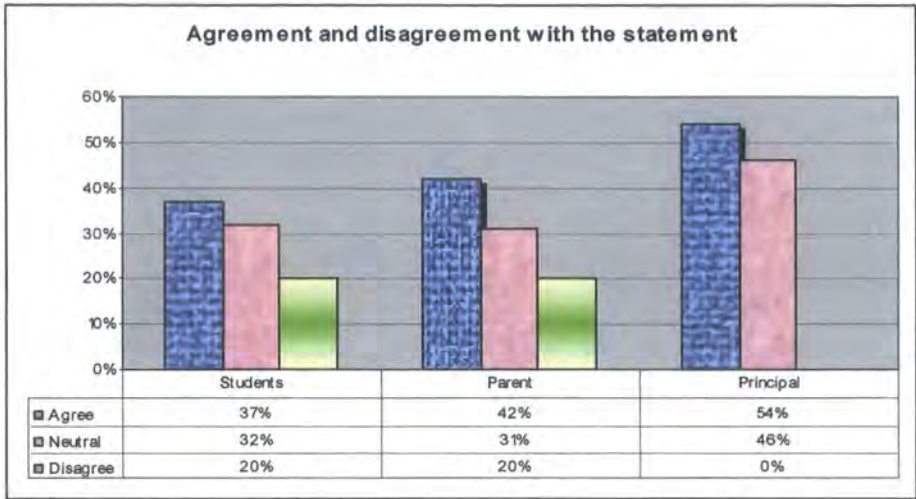
**Table 21 (5.5.2.4) Percentages of the 3 groups for this bonding is detrimental to the learning of Arabic**

	<b>Students</b>	<b>Parents</b>	<b>P&amp;T</b>
SA + A	37%	42%	54%
Neutral:	31%	31%	46%
SD +D	20%	20%	-

Looking at what is happening within each group in this table, we see that among the students, almost equal numbers of students agree to the statement and are neutral to it. And just 20% less disagree with the statement. As a whole, group opinion is well spread out about this statement. Among parents there is a large group which agrees, i.e. believes that ‘bonding is detrimental to the learning of Arabic’. This could happen if their children do not do well in Arabic. Among parents there is a group who disagrees. These must be the parents who are aware of their children’s lack of bonding. So they disagree.

Coming to P&T, there is a high percentage of agreement to the statement in question but almost equal neutral. It is noteworthy that there are no disagreements since as teachers they possibly see the amount of involvement of the students in their own language and lack of interest in Arabic.

**Graph 10 (5.5.2.4) Percentages of the 3 groups for this bonding is detrimental to the learning of Arabic**



Looking at the graph above, there are a couple of ‘commons’. The neutral group among students and parents is equal and that of the P&T are not far either. It seems that one reason for this is that the idea of bonding getting in the way of learning Arabic has just not occurred to them. Learning Arabic might be like learning any other subject. It is not a ‘must’ for survival in the UAE as there are other languages as means of communication like English and Hindustani, a combination of Hindi and Urdu (Kelkar 1968) and to various extents, a number of other languages of the minorities. It seems that is why all three groups have not thought of this. The other ‘common’ is the 20% of the two groups – students and parents are in disagreement with the statement. They do not appear to feel that bonding is detrimental to the learning of Arabic. On its own it is not a very high percentage but comparing to those who agree, it is nearly half.

P&T however, feel to a great extent, going by 53% agreement, that bonding is detrimental to learning Arabic. This could be accounted for by the language learning situation in the minority schools as far as Arabic is concerned - that there is no Arabic language speaking community. The P&T and students in these schools are not Arabic speakers except the Arabic language teachers in some cases. It is possible that on the practical level, because of the bonding the students tend to speak their own language in their homes and so do not

speak in Arabic even in the Arabic classes. This would obstruct learning of Arabic. This could be how the P&T could be looking at the situation.

Moreover, what the P&T , since they deal with teaching of the language may be having a more stringent standard when it comes to the idea of learning of Arabic in all probability, The students and parents, on the other hand, could be seeing language learning as only passing in the subject in school. The variation in the levels of agreement can be so explained.

**5.5.2.5 The last statement in this set is: The minority language is stigmatized and has low prestige**

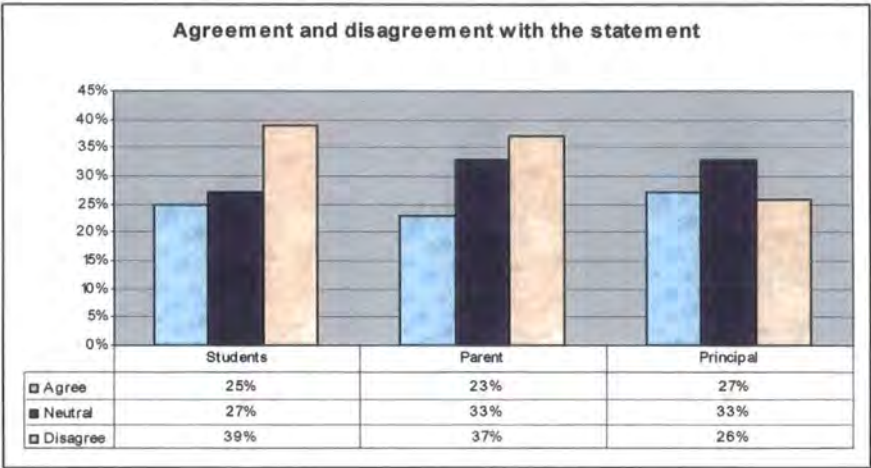
**Table 22 (5.5.2.5) Percentages of the 3 groups for the minority language is stigmatized and has low prestige**

	Students	Parents	P&T
SA + A	25%	23%	27%
Neutral:	27%	33%	33%
SD +D	39%	37%	27%

There is a lot of disagreement about this statement - a lot of variation within the groups. Among students and parents, there is more disagreement with the statement. But the agreement and neutral are very close. Since the school is the main place of social interaction and there is hardly any social interaction there with the local students, what the students project would be partly what they imagine and partly a consequence of interaction with the locals in a competitive atmosphere as in school competitions and so on. That could be their reason for agreement with the statement. The students' neutral answers probably come from the students who don't know which side to take. What is interesting is that despite apparent less interaction, a majority in the students and parents disagrees with the statement while in the P&T there is equal agreement and disagreement.



**Graph 11 (5.5.2.5) Percentages of the 3 groups for the minority language is stigmatized and has low prestige**



Looking across the groups, across what is noteworthy is that all three groups, students, parents and P&T respond similarly to this statement – in terms of agreements, neutral and disagreement. There is a low agreement on this issue – only 25% students, 23% parents and 27% P&T agree with this statement. The point to note is that there is more percentage of disagreement among all three groups. What is important is that many people here and in the previous statement are not expressing an opinion at all. Both the questions refer directly to language -one asks if the bonding of language with the homeland obstructs learning of Arabic and the other asks about the language of the minority being stigmatized. Either the whole population sees language as a highly sensitive issue and feel they should abstain from answering or they simply haven't thought of language and the various aspects of it. It is clear that this is an area for further research

All in all, this seems like an authentic issue to be taken up for policy matters. It might indicate some sort of official position for minority language or some unofficial steps to be taken towards de-stigmatization.

**5.5.2.6 Mann-Whitney Test.**

In order to know if variation is statistically significant, the data was treated to Mann-Whitney Test in the SPSS program for comparing 2 groups at a time (Appendix 7 Mann-



Whitney Test data).The purpose and explanation of this test have been explained in 5.5.1.8 above.

**Table 23 (5.5.2.6) The results of Mann-Whitney Test statistics for paired tests**

<u>Statement no.</u>	<u>Mean – Whitney test statistics for paired tests</u>		
	<u>Gr. 1</u>	<u>Gr. 2</u>	<u>Gr. 3</u>
	<u>Students &amp; Parents</u>	<u>Students &amp; P&amp;T</u>	<u>Parents &amp; P&amp;T</u>
1.	1.00	0.0	0.5
2.	14***	.5	4.5
3.	8.0	13.5	2.5
4.	22.5	11	2.5
5.	22.0	14.5	2.5

From the test above it can be construed that in all cases except group 1 which is students and parents, the null hypothesis holds. That means there is no statistically significant difference in the opinions of the informants except with respect to statement 2 where the students differ from the parents.

**5.5.2.7 To put things together**

It can be said about the whole sample that they tend to agree that the laws of the UAE allow the minorities to learn their mother tongue in school though this is not a unanimous opinion. There is a very small percentage that disagrees (students 6%, parents 13%) and is neutral (students 11%, parents 9%). Now, in the case of the second statement, ‘The laws of the UAE allow the minorities to use their language in education, i.e., as a medium of instruction,’ there is statistically significant variation in the students and parents. More parents seem to agree with the statement than students. The students are actually in schools where they know that the instruction is in English in their schools. So they seem to agree less with the statement. This can be interpreted as the parents not being as well informed as the students who are actually in school.

Concerning the statement ‘The language of the minority communities in the UAE is related in part to the language in their homeland’ the whole sample is agreeable and can be

taken as fact. For 'This bonding is detrimental to the learning of Arabic' also the sample is agreeable to it without significant variation. For the last statement, 'The minority language is stigmatized and has low prestige' too there is no significant variation. So it can be said that there is low agreement to this statement. On the whole then, except for students and parents for statement two, the three groups tend to have the same pattern of response to the statements.

So in general we can say that the status of minority languages in the UAE is, in the views of their sample groups as follows. The laws of the UAE allow the minorities to learn their mother tongue in school but concerning the laws of the UAE allowing them to use their language in education, i.e., as a medium of instruction there doesn't seem to be a clear verdict. The language of the minority communities in the UAE is seen to be related in part to the language in their homeland and this bonding is also perceived by the majority of those who answered to be detrimental to the learning of Arabic. However, though more informants don't think that the minority language is stigmatized and has low prestige a reasonably high percentage also thinks so. One can draw a general conclusion that the situation may just be satisfactory to them but does need further research.

### **5.5.3 RESEARCH QUESTION 3**

The third research question for which answers were sought in this study was: What are the desired purposes and long-term functions of minority schools as perceived by the minority groups?

The answer to this comes in the form of

A. Two statements with agree / disagree options.

B. One question which is an open-ended question in the questionnaires.

#### **5.5.3.1 Statements**

A. Two statements

The first part of the answer to the 3<sup>rd</sup> research question viz., what are the desired purposes and long-term functions of minority schools as perceived by the minority groups? is in the form of 2 statements with the agreement options:

(Appendix 8 A to statements)

Students =27-28

Parents =23-24

P&T =43-44

**1. The minority schools have an important purpose in the UAE.**

**Table 24 (5.5.3.1) Percentages of the 3 groups for the minority schools have an important purpose in the UAE**

<u>Group</u>	<u>S A</u>	<u>A</u>	<u>N</u>	<u>D</u>	<u>S D</u>	<u>DK</u>
	<u>In percentage</u>					
Students	36	47	9	1	1	5
Parents	30	50	11	3	-	4
<u>P &amp; T</u>	<u>7</u>	<u>86</u>	<u>7</u>	<u>-</u>	<u>-</u>	<u>-</u>

What is immediately striking is that there is almost no disagreement and only about 1 person out of 10 is ‘neutral’. When we then look at the strength of agreement, we see that whereas only 7% of the principals strongly agree, 36% of students and 30% parents strongly agree with the statement. This possibly shows the dependence of the parents and students on schools and their faith in them. On the other hand, it possibly reaffirms the moderate attitude of the P&T. On the whole, an average or 85% believe that the minority schools have an important purpose in the UAE.

**2. The minority schools fulfill their purpose in the UAE.**

**Table 25 (5.5.3.1) Percentages of the 3 groups for the minority schools fulfill their purpose in the UAE.**

<u>Group</u>	<u>S A</u>	<u>A</u>	<u>N</u>	<u>D</u>	<u>S D</u>	<u>DK</u>
	<u>In percentage</u>					
-						
Students	25	55	13	1	1	5
Parents	18	57	13	3	1	7
<u>P &amp; T</u>	<u>7</u>	<u>80</u>	<u>13</u>	<u>-</u>	<u>-</u>	<u>-</u>

Again there is general agreement here although there are more people than in the previous question who are 'neutral' and this may suggest stronger doubts or lack of knowledge. When we look at the strength of agreement, there is a similar pattern to the last question i.e. that more parents and students strongly agree than teachers: 18% parents and 25% students strongly agree to this statement while only 7% P&T do so. In the case of agreement, the P&T agree 80% while the parents agree 57% and students 55%. This raises the question as to why only 7% P&T strongly agree? This may be since they are looking at the statement very professionally / technically and are being moderate and giving a conservative estimate while the other two groups are looking at the statement as non professionals, judging by the commercial success of the schools. On the other hand, there are no disagreements with this statement on the part of the P&T while 2% students and 4% parents do disagree with this. It may also be that the P&T have larger purposes in mind.

Putting the three samples together, 85% feel the minority schools have an important purpose in the UAE and 81% feel that these schools fulfill their purpose.

These two questionnaire questions have been taken up first because in fact they are very superficial questions - they tell us that people agree or not with the idea of a purpose. However, information can be got on what they think the purpose is from the open ended questions.

#### **5.5.3.2 Data of Open Ended Question**

B. What are the desired purposes and long-term functions of minority schools as perceived by the minority groups? (Appendix 9 RQ 3B)

The procedure for categorization and writing the information from the questionnaires has been explained in details in 5.2.2 above. Just to remind the reader again, a master key was put together across all the categories for each question. In this, the various categories were synthesized to form common categories. That is to say, if code numbers 2, 11, 16 have similar meanings, they were put together under one category. The system has been followed throughout the study.

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### **Master Categories for this question**

These categories consist of the actual responses from the questionnaires.

Note: In cases where the actual words of the informants were not very clear, they were written clearly.

1. Minority schools serve as a bond between the Educational institutions in the home land of the minority and with Emirati Culture.

Examples from data: minority schools serve as a bond between the educational institutions in the home land of the minority with local culture / minority schools make bridge in schools and education at home and culture here in UAE.

2. To promote UAE culture.

Examples from data: To strengthen the base of UAE by teaching in the native language & also strengthen the local ties with UAE ties / to prepare them to participate in the UAE growing future /to participate in Dubai growing society.

3. Provide children of the minority with knowledge of their homeland, its culture and tradition to continue same standard of education on repatriation.

Examples from data: Children of similar cultural background know of their own identity / provide native language and culture / to provide/teach same curriculum as in native country so that they remain in touch with their culture and values / so that they can pursue higher studies in their native country after high school in this country,/ can appear in competitive exams after school here.

4. Schools should be future oriented and include World study of culture, tradition and language/cultural so that they are up to date

Examples from data: long term functions and plans for the future and in relation to world study, to study and world traditions and languages to help in the future, to think about the future. Schools play an important role to educate their community for coming time in the world . So, as per requirement of the future time, the schools must work hard to fit their educational standard with the standard of this century and international standard.

5. It instills a feeling of belonging and one can identify with the group.

Examples from data: school gives a sense of security since all students have similar cultural backgrounds / to help to keep their own identity.

6. To be a quality educational provider in terms of academics and co-curricular activities.

Examples from data: they should get better education & training for their future practical life / maintain good result, discipline and behavior values.

7. Teach them to coexist with one another.

Examples from data: to teach students to be tolerant in terms of culture and religion / to make students responsible citizens, expatriates /to teach them noble culture.

8. Best educational facilities and fulfill expectations of parents.

Examples from data: teach the students what parents want to teach / parents expect something from children and to teach how they want children to be / parents want children to respect elders and this the school has to teach./ parents you know want the best facilities for their children for education like big libraries and labs,/ parents want good swimming pools for children / children must have computer lab with many computers.

9. To teach Islam and Arabic.

Examples from data: children must learn about Islam / Islam and Arabic must be taught to students.

10. Private Sector Business.

Examples from data: they do business / private schools are business.

11. To raise the standard of the curriculum.

Examples from data: the schools should raise their prestige / they should raise and improve their standard.

12. Focus on overall development.

Examples from data: the schools have to see that children are developed in all directions / in all fields and aspects schools have to develop children.

13. Schools should offer Multicultural and Multilingual Education

Examples from data: must get maximum exposure in learning and skills in different cultures / must help in learning variety of languages.

14. Must teach science.

Examples from data: science must be taught / science is weak here so must pay attention to science teaching

15. This point is more a comment and adds to information about and attitude of the informants.

The school does enough.

Examples from data: the school does a lot for the students / what the schools do is a lot here, it is just another option

16. Provide education where the parents are.

Examples from data: to give education where the parents are so they don't have to send their children away from them.

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As seen in literature in chapter three, education is a basic right (Bengoa 2000 and Hobsbawm 1990). It was also seen that it is important to ensure that a specific group which is in a vulnerable, disadvantaged or marginalized position in society, is able to achieve equality and is protected from persecution. Education is also about building solidarity networks for ensuring basic human rights. In addition education is seen to play a vital role in transferring basic skills for integration and survival.

On the other hand, low educational attainment among migrants in the USA appeared to persist across the generations and there was need to improve educational opportunities for immigrant children so that they achieve skills necessary to compete in the modern American economy.

These concerns percolated in this research question. It asks the informants what their expectations are from the minority schools. It is a fact that there is freedom in the UAE to establish private schools so that every one may benefit from an education geared to his

own culture, language and religion but it has to be “inclusive” to avoid the fracturing of society along ethnic, religious and linguistic lines.

This research question focuses on the various aims of the schools and in the long run, what they are supposed to contribute to the up bringing of the migrant children. It is open ended and gives the actual points made by the population. These were grouped to form categories. A quantitative estimate was thus possible through which a qualitative final result for the question was arrived at.

The three groups with what each says are discussed below. This is followed by a table that puts together the whole answer.

The explanation of the categories is in 5.2.2 above with an example.

#### **5.5.3.3 P&T                      Percentage out of 24**

(3) *No.4.* (12 answers) =50% said the following or something to that effect.

-to provide/teach same curriculum as in native country so that they remain in touch with their culture and values / they should teach the course of the schools in the country where they are from / they have to teach the same so that they can continue higher studies after high school in their native country if they want to / if the courses are the same here and in home country then the students can appear in competitions after 12<sup>th</sup>.

(4) *No.7* (2 answer) =8%- Schools play an important role to educate their community. So, as per requirement of the time, the schools must work hard to fit their educational standard with the standard of this century and international standard.

(6) *No.1.* (4 answers) =16%- to be a quality educational provider in terms of academics and co-curricular activities / to give education of the highest grade so all students get advantage / to give best education

(7) *No.2.3.5* (3,2,10=14 answers) =67%- to teach students to be tolerant in terms of culture and religion. to rear students to be responsible citizens, expatriates., noble culture.

(13) *No.6.* (2 answer) =8%- Multicultural and multilingual language skills must be taught



#### 5.5.3.4 Students

#### Percentage out of 115

(1) No.6 (6 answers) =5% Minority schools have to serve to make a connection between the schools at home and in Emirati Culture/ minority schools have to teach about emirates culture / there is a duty to connect our teaching and here culture.

(2) No.10, 14, 21 (11+4+6 answers)=18% To strengthen the base of UAE by teaching in the native language / also strengthen the students' ties with UAE ties. / to promote UAE culture / to prepare them to participate in the UAE growing future./ To attend (participate) in Dubai growing society.

(4) No. 3, 15, 16 (18+2+2 answers) =19% Schools play an important role to educate their community. So, as per requirement of the time, the schools must work hard to fit their educational standard with the standard of this century /schools must reach and achieve international standard / world study of culture, tradition and language/cultural programs / Long term functions and plans, to organize, to think about the future.

(5) No.7, 13. (15+5 answers) = 17% Keep their own identity / It instills a feeling of belonging and one can identify with the group. / School gives a sense of security since all students have similar cultural backgrounds.

(6) No. 1, 8. (42 answers)= 36% said - to be a quality educational provider in terms of academics and co-curricular activities. / They should get better education & training for their future practical life. / To help, educate and prepare the minority students for better prospects in practical life / the world is moving so fast so they must keep with the education of the world.

(7) No.4, 5, 9.(21+12+15 answers)= 43% to teach students to be tolerant in terms of culture and religion / to make students responsible citizens, expatriates /teach them to coexist with one another / peace is needed in the world so students must be taught to live with cooperation.

(8) No.11. (7 answers )=6%. Should have all the facilities that parents want and fulfill what they want to teach their children / fulfill expectations of parents / parent of students suffer because they want students to behave in one way and only schools can teach /no one thinks of parents wants, the school must teach children to respect elders.

(9) No. 20 (3 answers) =3% Teach Islam and Arabic /Teach about Islamic religious teachings

(11) No. 17. (3 answers)=3% To raise the standard of the curriculum / to raise the standard of the school.

(12) No.18 (6 answers) = 5% Focus on overall development / it is not enough to build only one aspect of character but all sides / All sides of personality to be developed

(13) No.19 (2 answers) =\_2% provide more multicultural awareness / develop multilingual skills

(14) No.12. (3 answers)=3% Teach Science / science needs special attention and must be taught.

#### **5.5.3.5 Parents out of percentage 77**

Parents answered this question in two parts which were later combined. The total number of answers were: Qs. (21 +22). 77 answered.

The results of the two were added and put as a percentage of the total of responses.

#### **5.5.3.6 Qs. 21 & 22.**

(1) No.1 (8 answers)= 10% Minority schools serve as a bond between the Educational institutions in the home land of the minority with Emirati Culture /important to teach the students that there is relation in their living and this culture so the school does this work .

(2) No.4, 5 = 6% To promote UAE culture. / To strengthen the base of UAE by teaching in the native language / also strengthen the local ties with UAE ties.

(3) No.2, 8, 11 = 57% Provide children of the minority with knowledge of their homeland and culture and tradition, as well / to continue same standard of education on repatriation / Native language and culture /wherever the children are they must not forget their native

language and traditions / children in other parts of the world are far from home but they keep our traditions, this is important.

(4) No.3, 7 = 12% World study of culture, tradition and language/cultural programs./ Long term functions and plans, to organize, to think about the future /look forward at the future and make plans.

(5) No 14,15 = 7% It instills a feeling of belonging and one can identify with the group / School gives a sense of security / since all students have similar cultural backgrounds they feel close to each other / there is a feeling of home / it feels like home since all are from one culture or country.

(6) No.3 =16% They should get better education & training for their future practical life see / life is becoming so fast and the children have to keep with it, this is the duty of the school, / all practical training must be given to the children with full advancement.

(7) No.10 (3 answers)= 4% Teach them to coexist with one another / the need of today's world is peace this should be taught by the school /first they must be peaceful among themselves and then with others/

(8) No 13 ( 4 answers) = 5% the schools must have the best educational facilities and fulfill expectations of parents

(9) No. 9 (3 answers)= 4% Learn Islam and Arabic / Arabic is the language of the Qu'ran and must be taught / teach about the Muslim religion

(10) No. 9 = 5% Private Sector business /they do business

(11) No. 10, 11 ( 2+4 answers)= 12% to raise the standards of studies in the curriculum. To raise the prestige of their school.

(12) No.12 (2 answers) = 3% Focus on overall development /full development

(13) No. 8. (1 answer )= 1% Multicultural and multilingual improvement

(14) No.12 (1 answer)= 1% teach science.

(15) No. 6, 7 = 8% they do enough, it is just another option / schools are doing a lot and have lot of programs

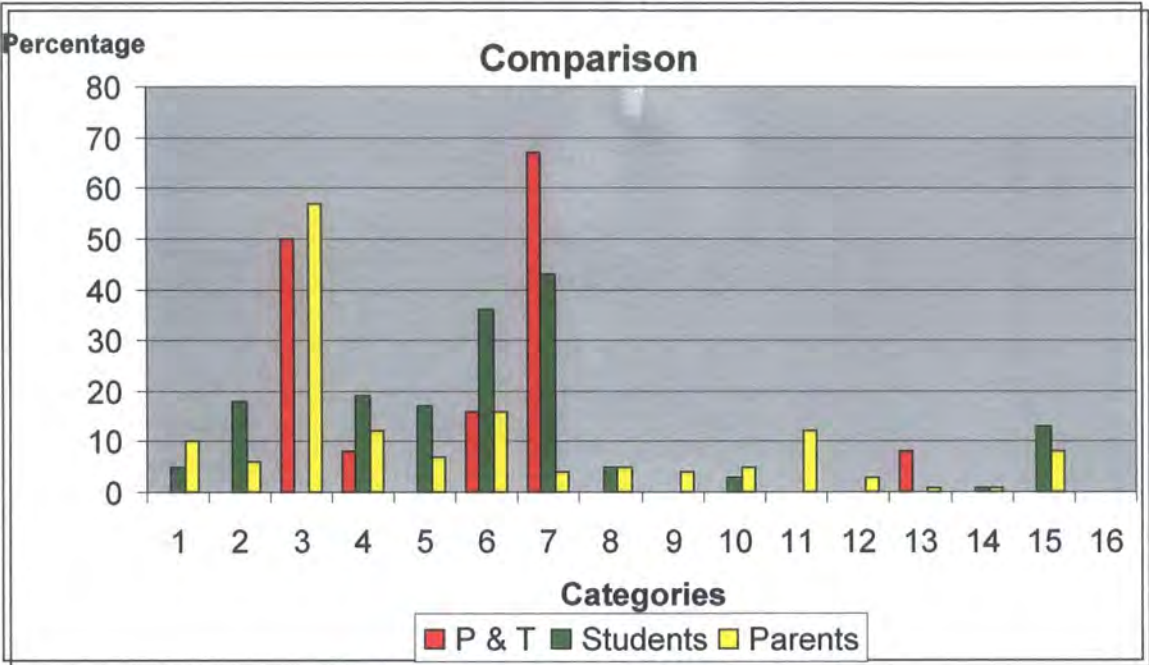
### 5.5.3.7 Comparing the results of P&T, Students and Parents

This data, in semi numerical form, offers two options – one is to draw up descriptive profiles of each group, and the other is to describe what the total sample perceives as desired purposes and long term functions in terms of the categories. Of course, one could do both. So following are the individual profiles in the bar-graphs and a comparison of the three groups. This is followed by a table of the whole sample and the profile and discussion of the whole sample along with the educators and the policy makers.

**Table 26 (5.5.3.7) Data of 3 groups for the desired purposes and long-term functions of minority schools**

<u>Category No.</u>	<u>P &amp; T</u>	<u>Students</u>	<u>Parents</u>
<u>The values are in percentages</u>			
1.	-	5	10
2.	-	18	6
3.	50	-	57
4.	8	19	12
5.	-	17	7
6.	16	36	16
7.	67	43	4
8.	-	5	5
9.	-	-	4
10.	-	3	5
11.	-	-	12
12.	-	-	3
13.	8	-	1
14.	-	1	1
15.	-	13	8
16.	-	-	-

**Graph 12 (5.5.3.7) Data of 3 groups for the desired purposes and long-term functions of minority schools (Categories of each group).**



From the diagram it can be seen that there are three major categories (3, 6 and 7). But 3 is different from the other two categories because there is no student participation. The next group is of 2, 4 and 5 and may include 11 and 15. Finally, there is a group of the rest where the numbers are very small and therefore cannot be considered of much if any significance.

As can be seen from the bar-graphs above most important for the P & T group is for schools to teach students to coexist with one another (cat 7), to teach them to be tolerant in terms of culture and religion and so to make them responsible citizens, or in this case, responsible expatriates, noble human beings. The students themselves see this as the most important desired purpose and long term function of schools: “School must teach us to be noble”, “We must be tolerant for other cultures and religion”. For parents, this does not figure as a very important function of the schools. The question at issue is not whether the school imparts tolerance to the students. So it is not as if the parents have something opposing to this to say. It is just that they stress other points more.

Of the more concern to the parents is the role of the school to provide (cat 3) children of the minority with knowledge of their homeland and culture and tradition, as well as a similar cultural background as in their country and in the process help to keep their own identity. Also of more concern than any other is that the schools continue the same standard of education as the home country so that if and when they go back to their country they can pick up the threads of education with out any loss of time (category 3). The parents see school as a place that should provide /teach the same curriculum as in their native country so that the students remain in touch with their culture and values. Parents feel this will help students to pursue higher studies after high school in their native country and they will be able to appear for competitive exams after the 12<sup>th</sup> standard. Finally, for the parents the school is a place that helps to maintain the L1 and the L1 culture.

The function of the school that is most important to the parents is also important to the P & T on the next level of importance, i.e., category 3 which is about the children of the minority getting knowledge of their homeland and culture and tradition, and so on.. But this does not figure as a function of the school at all to the students. So while the parents and the P & T do have this point on their minds the students definitely don't. The parents are looking at a very practical side of things - of an eventuality of having to go back home. It also shows their feeling of responsibility for the children to get good education and settle well without losing contact with the L1 and culture.

It seems like a reasonable surmise that the students today are very confident of making it big wherever they are and so the homeland factor either in terms of the school curriculum or standard or L1 and culture does not set them worrying at all.

It is interesting that the highest concern of the students is also education (cat 6) like the parents. Only, with a different slant. While for the parents its importance is to acquaint the children with the culture and traditions in the homeland, for the students it is for providing quality education. School for them needs to be a quality education provider in terms of academics and co-curricular activities. They should get better education & training for their future practical life. Maintain good result, discipline and behavior values. If we are positive about the youth today, what they want here in a sense subsumes what the parents

want for them in a more internationalized way. That is, their worry is to get education and all without being tied to only one country, albeit their own. This function and purpose of the school is equally important to the parents and the P & T.

Next in importance to the students is for schools to be future oriented and include World study of culture, tradition and language/cultural so that they are up to date (cat 4). Long term functions and plans, to organize, to think about the future seem of relevance to them. They feel schools play an important role to educate their community. So, the schools must work hard to fit their educational standard with the standard of this century and international standard. This point does not have as much value for the parents and even less for the P & T. Possibly for these two groups, more mature and practical, the goals of the schools might be more immediate as can be seen from their strong inclination to provide students with home country educational plans and culture.

In the same ambitious tone, students perceive as a function of the school, promoting of UAE culture (cat 2). To them school should strengthen the base of UAE by teaching in the native language & also strengthen the local ties with UAE. They should prepare them to participate in the UAE growing future and to take part in the Dubai growing society. This point figures not at all in the P & T group and only somewhat in the parents group. The only way one could understand this is by assigning the students closeness to the UAE that is more than the other groups or at least a wish to be close to the UAE culture.

Next comes the students' and parents' desire for the school to instill a feeling of belonging and identify with their group (cat 5). For these two groups schools function to given a sense of security since all students have similar cultural backgrounds. They can keep their own identity. The P & T group has no opinion about this point. Maybe according to them this is not a need in this country or conversely, this already happens and the mention of it might seem like so much jingoism to them.

What does figure as important to the P&T group is that schools teach and promote multiculturalism and multilingualism and maximum exposure in the related learning and skills (cat 13). This is something the students don't see at all and the parents do, but very

little. I think, to a great extent, this low for the students and parents is since characteristics of multiculturalism and multilingualism are so much a part of life that if one is not looking at it as an academic, one is not likely to mention it.

In addition, parents and students are also for schools to serve as a bond between the Educational institutions in the home land of the minority with Emeriti Culture. The P & T don't think of this as a desired function of schools.

Another purpose and function of the minority schools shared equally by parents and students is that they should provide the best educational facilities and very importantly, fulfill expectations of parents. This point is about the bond between the parents and children and is reciprocal. Apparently, as for the P & T group, their focus is different and more professional than personal and family oriented.

Only the group of parents assigns the function of teaching Islam and Arabic (cat 9) to schools. This is important since though Islam and Arabic are important issues, there is little support for it and that too, only among parents. Apparently the P&T do not mention it since it is already taught in schools and same is the case of the students.

Parents also feel the schools should be plan to raise the standard of the curriculum and the prestige of the school (cat 11). Finally, parents perceive schools as having the purpose and function of focusing on overall development of the students (cat 12).

#### **5.5.3.8 Discussion**

Certain results need discussions. Category 2, 'To promote UAE culture', is stressed by the students and parents but category 9 which is about teaching Arabic and Islam is not opted for by the students. In other words, the students support category 2 which is about promoting UAE culture but do not mention category 9. I think this is not a negative vote for category 9 but simply a matter of emphasis at the time of answering or it could be that the students are separating culture and religion. On the other hand, since Arabic is taught in the schools the students may not see the need to emphasize it. These of course, are speculations and such speculations would need further investigation.



Another interesting category is 7.- the teaching of tolerance. The P&T and the students are high on it but the parents are not. The parents seem to have limited their views to academic matters only. The variation is explained above. The contrasting answers, I think, are because of different personalities of the groups and how they see the needs. Moreover, the question whether their schools fulfill the purposes and long term functions has been asked and answered positively in 5.5.3.1 by all the groups. What this result indicates is that there needs to be more harmony created in the views of the three groups which could be achieved by more interaction in them, for example, by more consultations among parents, students and P&T. Most schools do have parent-teacher meetings. This result might be showing that the students also should be included in those meetings. This could lead to better understanding of the situation and more complementary views.

Like any research, this too raises more questions than the answers it gives. And so like any research, more doors are opened for further study than issues concluded. More detailed and in depth questionnaires or interviews should throw light on this issue of variation of answers.

If we relate our findings to what the literature on this says, certain references come out clearly. Barnhardt (1992) proposes that a major goal of minority education in relation to minority culture is what he calls "cultural eclecticism" (see section 3.5 above). The concept of cultural eclecticism combines features of each and both assimilationist and cultural pluralist perspectives. This major goal appears to be voted in through categories 1, 2 and 3. One deals with connecting the homeland education of the minority with the local culture, to create a bond between educational institutions in the homeland and the culture here. Category 2 looks at one function of the schools to be to strengthen the base of the UAE through the native language and category 3 talks about providing the children of the minority with the knowledge of their homeland. So all in all, there is an emphasis on the coming together of the two cultures.

Also, as pointed out by Bush and Saltarelli 2000 (see 3.2.1 above), segregated education with different measures of intolerance, may lead to communities each living in its own

world unable to integrate into the society and consequently unable to communicate efficiently with the other. Now our groups show quite clearly through the categories discussed above and through the percentages for category 7 that they are not inclined that way at all. Category 7 is about the purpose of minority schools being to teach students to exist peacefully, be tolerant and be responsible citizens.

Coming to categories 2, 4 and 9, it might be said that Nagi 2007 (see 3.5 above) says that bilingual education in public schools with mixed populations should focus on increasing interest in and improving the perceived value of the local language. Though we are dealing with minority schools it seems to hold for our study too, that the local language is valued. The three groups refer to the local language and refer positively. Category 7 which is spread across all three groups, specially among the P&T and the students, the two groups directly related to the schools, denotes a peaceful existence which is very important education in today's violence torn world.

Also, as per the Education Policy in the UAE one of the tenets is: "3. preparing for increasing numbers in the next generation by providing them with high quality, effective and efficient education services" (p.9 The Education Policy in the UAE, May 1996). All our groups show that they support this since category 6 which is about the schools being high quality education providers is spread across all groups.

Hagendoorn, Veenman and Vollebergh (2003) report that in their study about experiences of Turkish and Moroccan minority students, the perceived function of schooling was found to have a decisive impact on education attainment. Students who believe in the function of schooling for future success, do better in school. Conversely, minority school careers suffer from a lack of belief in the future benefits gained by doing well at school. In accordance with this our groups do show a belief in the school for future attainment and success in choosing category 6, spread across all three groups.

Finally, a study of Steven K. Lee (2006) suggests a need for "social and educational corroboration based on examination of conceptual and programmatic efficacies and not on xenophobic sentiments that language diversity is a threat and an obstacle to the unity of the

country” (p.118-119; see 3.4 above). This definitely seems to be held up by the results of our groups. Closeness and positive attitudes to the local language play a vital role in transferring basic skills for integration and survival. We could interpret the desire for the purpose and function of education in the UAE and international education to lead to education for integration and survival; integration in the sense of a society with diverse languages – the native languages and the local language.

#### **5.5.3.9 Data from semi- Structured Interviews.**

The reader may be reminded that educators and policy makers were interviewed and these were semi-structured interviews. The interviewer had made notes of the answers. The answers were classified on the basis of the categories in 5.5.3.2 above.

Attention needs to be drawn to one point. The aim of this study basically is to find the opinion about various topics related to education of the people involved with school education – the P&T, the students and very importantly, the parents. Their separate opinions count in terms of what they project but their combined opinions are important since they are the total population who is affected by any policies or laws that come from the MOE. So this is the rationale for combining the three groups after they are analysed separately. So far as the educators and policy makers are concerned, in a sense they are opposed to the three groups since they are not at the receiving end. They deal out the policies and make rules and the repercussions of these are faced by the three groups. So it makes sense to see how they think of the issues in comparison.

As explained in Chapter 4, interviews were conducted with the following people. Interviews were conducted in Arabic, and notes taken in Arabic – and translated here. First of all consider the themes which emerged from the interviews, based on the open-ended questions used in the questionnaires. The master categories were used here.

(1) 60% These were the ministers and education officers who feel that minority schools serve as a bond between the Educational institutions in the home land of the minority with Emeriti Culture. This is mentioned by six of the interviewees.

(2) 50% To promote UAE culture. Examples: prepare them to participate in the UAE growing future / UAE is progressing fast and all who live here must be ready to take part in the progress and contribute to it.

(3) 50% Give opportunity to minorities to complete their studies outside of their motherland / to provide regional service for the largest segment of foreigners in the long run and the growth of the region culturally and strategically / linking minorities in their countries and educational systems that back them.

(4) 80% World study of culture, tradition and language/cultural programs. Examples: secure the future of education for the children of minorities who accompany their parents outside the home / schools must give the best of education and make the students academically sound / parents put the children in the minority schools so that they become fit for international education.

(6) 10% Schools must be quality education providers. Example: They are looking for a high level of education for their children which is equal or better than the one in their countries.

(7) 60% Teach them to coexist with one another. Examples: to teach students to be tolerant in terms of culture and religion / all the world is fighting and screaming at each other and children have to live in this world and so they must learn to live peacefully / religion or any other issue is not large enough cause fights between humans.

(14) 30% Transfer advanced cultures and different technological sciences.

(16) 20% No need to separate the children from the parents. Examples: Provide education for their children in their residence than sending them back home to complete their education / Provide education where the parents live, in that country and provide psychological stability and tranquility for the study of their children

#### **5.5.3.10 Discussion of the Opinions of Officers and Ministers**

As discussed in chapter 4, the interview has certain advantages over other types of instruments for collecting data. It can delve for specific answers. Based on what the respondent says, questions can be repeated or reframed within the pre-decided parameters. Also, depending on the respondent, questions can be varied and moved around within the basic plan. So it is flexible. As for the data from the educators and policy makers, there was, on the whole little need to change the questions since they were attentive and to the point.

Coming to the actual data, the split of the opinions for various categories is given above. From the views of this group for what are the desired purposes and long term functions of the minority schools we get the following. The maximum emphasis, (8 persons) is on the schools to secure the future of education of the minority children who come here with their parents and at the same time keep the bond with the home country institutions. It is also incumbent on them, according to 60% that they teach the children to coexist peacefully and develop religious and cultural tolerance. This way they would also be prepared to participate in the UAE growing future. This, in fact, is principle 5 of one of the principles defined in the Educational Policy of the UAE (1996) "...Education as a preparation for a rapidly changing future." (P.5 *ibid*) The educators also feel that the children of the immigrants should be provided with education wherever the parents are so that the parents don't need to send the children away. This is an important point and none of the parents have mentioned it. It needs to be pointed out that one of the Hadith (Sunan al-Trimidhi, Book of Buying, 1204; Sunan Ibn Majah, Book of Trade, 2241, Musnad Ahmad, Baqi Musnad al-Ansar no.2241) says that "Whoever separates a mother from her child, on the Day of Judgment, Allah, the Exalted, will separate him from his dear ones." It seems the UAE educational planning takes this point into consideration and so there is emphasis in the interviews of the educators and policy makers on this, on not separating the children from the parents. So the consequence is that necessary education should be provided to the children of the expatriates. They also stress that the children should be provided with psychological stability too. The last point made is to give them a high level of education.

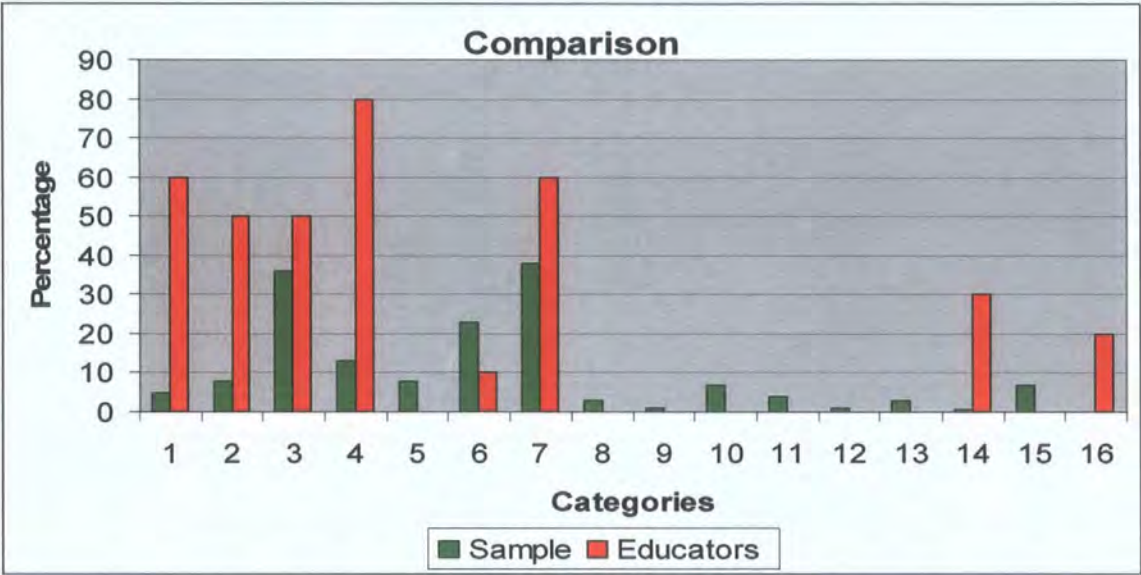
**5.5.3.11 Discussion and comparison of opinions of officers and ministers with the rest of the sample.**

Having seen the data of the three groups and the educators and policy makers separately, now one can look at the data juxtaposed. Following is a table of the groups and a graph that shows it visually.

**Table 28 (5.5.3.11) Data of the whole sample and the officers and ministers for the desired purposes and long term functions of minority schools.**

Category No.	P & T	Students	Parents		Total	Data from officers and ministers
The values are in percentages					The values are in percentages	
1.	-	5	10	=	5	60
2.	-	18	6	=	8	50
3.	50	-	57	=	36	50
4.	8	19	12	=	13	80
5.	-	17	7	=	8	-
6.	16	36	16	=	23	10
7.	67	43	4	=	38	60
8.	-	5	5	=	3	-
9.	-	-	4	=	1	-
10.	-	3	5	=	7	-
11.	-	-	12	=	4	-
12.	-	-	3	=	1	-
13.	8	-	1	=	3	-
14.	-	1	1	=	.6	30
15.	-	13	8	=	7	-
16.	-	-	-	=	0	20

**Graph 13 (5.5.3.11) Categories and percentages of the whole sample (students, teachers and P & T) and officers and ministers for desired purposes and long term functions of minority schools.**



From the graph above it is obvious that categories 5, 8 to 13 and category 15 are without the educators where 16 has none of the sample in it. So, for the officials and ministers (educators and policy makers) securing the future of education of the minority children is the most important point as compared to the rest of the sample for whom it is more important to teach students to be tolerant in terms of culture and religion, to rear students to be responsible citizens, good expatriates, and noble people and to coexist with one another. This may be a difference of long term, anticipatory view as compared to an immediate, realistic view of things. The students, parents and P&T may be thinking more of the day-to-day situation and a generalized situation in the world today that requires peace and coexistence most of all, whereas the educators and policy makers seem to be more visionary about the country and her progress.

Another marked difference in the two responses, of the combined sample and the educators is category one. This category says that minority schools serve as a bond between the educational institutions in the home land of the minority with the Emeriti culture. It is interesting that the educators are acutely concerned with this. The concern of

the sample, however, is category 3, which is to provide the children of the minority with knowledge of their homeland and culture and tradition and give them a sense of identity. Precisely, that their own tradition and culture be maintained. It may be noted that though the two categories seem similar they are actually quite different. Where as category 1 stresses the importance of connecting the homeland educational institutions with the Emirati culture, category 3 clearly is about teaching the students about their homeland culture, traditions and the same educational programs and so on.

Promoting the UAE culture and the homeland culture and tradition of the immigrants have close levels of importance for the educators. They also see the teaching of science as a function of the minority schools. For the groups, it seems connecting the homeland institutions with the Emirati culture category 1, and the homeland culture and tradition category 3 are not equally important. There could be two reasons for this. Either they feel they know the local culture and traditions or they feel they learn it here so to do it institutionally is not needed or that they see no importance in this topic at all – perhaps because they are not intending to stay in the country or because they are happy to live in isolation in the country. On the other hand they are away from their own culture and so it needs to be taught through schools. One more thing can be said here. The educators and policy makers have this as a program – that the connection in the homeland institutions and local culture be made. So they say so. But it is also possible that for the other groups this objective is already achieved so it does not need to be stressed.

Lastly, category 16 from the educators is a surprise item, in contrast to the views of the other participant groups, more so since it concerns a constant problem the migrants face – of sending their children away from them for education – which the migrants have not addressed at all. What used to happen was that parents used to come to the Middle East and Saudi Arabia and other Arab countries but their children had to be left back with uncles and aunts or grand parents since there were no provisions to teach the children in these countries not because there were no schools but since the subjects would not match the subjects at home or because they were taught in Arabic or because Arabic was compulsory and the children did not know Arabic so well. This would lead to children failing in the classes. This is what is meant by having to send away children for education.



I think this shows great concern of the educators for immigrants and their peace of mind. In chapters 1 and 2 it has been discussed how the people who come to the UAE are seen as guests, by implication, the locals see themselves as hosts. This concern complements it – the comfort of the guests - physical and mental – are the concerns of a good host.

So for the sample, peaceful coexistence, the knowledge of the homeland and quality education are the most important functions of the minority schools and for the educators, important functions of these schools are securing the future of education of the minority children, peaceful coexistence and bonding between the immigrants' home educational institutions and the UAE culture. This then is the whole picture of the two groups.

#### **5.5.4 RESEARCH QUESTION 4**

What are the effects of multiculturalism and multilingualism on the curriculum of your schools.

(Appendix 10 RQ4)

P&T= 51,

Students =40

Parents=39

As seen in chapter two in the history of education in the UAE, the changes in the outside world influenced teaching in schools. With the progress of the country, the teaching also underwent change and this came through changes in the curriculum. For instance, the addition of the teaching of arithmetic to the school curriculum was one such change. Much later, in the mid 1970s, in the wake of the computer revolution, the school curriculum came under strong technological influence. These are indicators that the changes in the world influence the curriculum. This question explores if the multicultural and multilingual society of Dubai also affects the curriculum as per the informants.

This question was formulated accordingly. It is an open-ended question in order to accommodate all shades of meaning that the informants would like to express. The data was then classified and numbered for quantifying it and finally it was possible to express the answers qualitatively.

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The key for the categories used in this question is as follows:

**Master Categories**

(1.) No Effect. Examples from data: No comments / No effect on curriculum only effect is on pupils.

(2.) Cultural diffusion. Examples from data: Helps the children to interact with multicultural people. / Helps to get acquainted with other languages./ Adds knowledge / creativeness, understanding and knowledge, provoking thoughts / Help us to know about different cultures/people/ The curriculum is more diversified /Get used to diversity / helps in professional life / Add knowledge /personality development / cultural relativity./ respect each other's culture and values / Good ideas produced but when there are differences on opinion./ personality development.

This category 4 is about knowing other cultures and appreciating them. Category 2 is about international cultures and going international and global and category 10 is about living together and learning to live together. These categories are close together but the shades of meaning are different and so are kept as separate.

(3.) More cultural activities. Examples from data: there are more competitions arranged / more programs take place / students have more things for them.

(4.) International culture. Examples from data: equality / Respect for people of other countries is created./ great personalities in lessons / religious tolerance / Students learn to communicate in different ways / Students are exposed to mixed cultures and / Globalized citizens who are tolerant / Generally there is a comparison and this comparison is used for betterment. / More international information and learning. /Interdependence and correlation between countries /

(5.) Opportunity to improve local language. Examples from data: can learn U.A.E language / more chance to learn language.

(6.) Impact on language development. Examples from data: Due to other cultures, students are unable to learn about their own language & culture / Face difficulty in coping up with the class / have to study more.

This category 6 is about impact on learning. Category 14 is about impact on the growth and development of the child. So they are similar, again there is the difference in effect.

(7.) One community students in school. Examples from data: Only Pakistani students in our school / there is no multiculturalism because students are from same culture / we have same way of everything / Only Urdu and Pashto used in school / Also learn bad words.

8. International curriculum. Examples from data: The curriculum is not related to multicultural or multilingual because it has an international system and it uses English as a medium of communication.

(9.) Children become knowledgeable. Examples from data: children have become more knowledgeable and matured / they come to know more / students get more information and learn more / there is more exposure to knowledge.

(10.) Integration. Example from data: students learn to live together / we get on well together / students share together everything / It has good effects as the children come to know the real meaning of unity and love / helps us to live with different languages.

(11.) More participation. Examples from data: Students participate more in activities / we are encouraged to take part more / there are prizes for taking part in cultural activities / do cultural programs together and enjoy it / students do music items.

While category 3 says that there are more cultural activities this category stresses that the participation of students is more.

(12.) Discrimination. Examples from data: at times, there is a lot of discrimination especially in some schools, / sometimes differences are made due to cultures.

(13.) Maintain our culture. Examples from data: Helps us maintain our country's tradition and culture / know our motherland and native language.

(14.) Sometimes a burden. Examples from data: Sometimes a burden, not a healthy sign, / not very enriching for students to grow up in that background.

(15.) General, miscellaneous. Examples from data: there are so many effects, /a lot of effects.

(16.) Promotes economic co-operation /helps to improve economy

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Following is a group wise account of the categories reported to be the effects of multiculturalism and multilingualism on the curriculum.

#### **5.5.4.1 P&T                      percentage out of 20**

(1) No effect. No.8 (2 answer)=10% The effect is on pupils

(2) Cultural diffusion No. 2, 4, 5, 12 (12 answers)= 60% cultural relativity, /. Interdependence and correlation between countries. / More information and learning. / Good ideas produced ./learn to appreciate other cultures/

(3) More cultural activities No. 6 (12 answers)= 60% cultural activities /more programs are arranged / we specially have cultural programs

(4) International culture No. 3, 9, 10, 11, 13 (18 answers) = 90% religious tolerance / Students are exposed to mixed cultures and / Students learn to communicate in different ways / Globalized citizens who are tolerant / Generally there is a comparison and this comparison is used for betterment.

(6) Impact on language development No. 7 (8 answers) =40% Multilingualism sometimes helps in hinders learning / learn to communicate indifferent languages,

(16) Promotes economic co-operation No. 1 (2 answers) = 10% Promotes economic interchange / economic co-operation

#### **5.5.4.2 Students                      percentage out of 103**

(1) No effects. No. 1, 3 (24 answers)=23% No effects. / No comments

(2) Cultural diffusion\_No. 2, 6, 9 (57 answers)=53% Help us to know about different languages and cultures/people / The curriculum is more diversified /Get used to diversity / helps us to know about different behaviours / Add knowledge /personality development

(3) More cultural activities No. 4 (1 answers)=9% More cultural activities

(4) International culture. No. 5 (11 answers)=11% we are exposed to international cultures / Globalized citizens who are tolerant / Generally there is a comparison and this comparison is used for betterment. / learn to understand different culture and people.

(5) Got the opportunity to improve local language\_No. 7 (6 answers) =5.8% get to learn local language / Got the opportunity to improve more language / U.A.E language.

(6) Impact on language development No. 8, 12 (4 answers)= 3.8% Due to other cultures, students are unable to learn about their own language & culture, there are many languages and this is not so good / Face difficulty in coping up with the class & medium of instruction./ have to study more

(7) Only Pakistani students in our school / No. 10, 19 (3 answers)=2.9% there is no multiculturalism because students are from same culture /only one culture in some schools / only one culture so nothing different is learnt due to it,/ Only Urdu and Pashto used in school Also learn bad words.

(8) Curriculum is not related to multi culture No. 11, (3 answers) =2.9% The curriculum is not related to multicultural or multilingual because it has an international system & it uses English as a medium of communication / no multilingual or multicultural curriculum

(9) Children have become more knowledgeable and matured No. 13, (2 answers)=1.9%  
there is more exposure to knowledge / students learn more

(10) Integration. No. 14, (6 answers)=5.8% Mutual adjustment and Integration /students  
learn to live together / we get on well together / students share together everything / It has  
good effects as the children come to know the real meaning of unity and love / Help us to  
know about different languages

(11) More participation No. 15, (2 answers)=1.9% we do more participation in cultural  
activities / we present more items

(12) Discrimination No. 16, (1 answers)=.9% at times, there is a lot of discrimination  
especially in some school

(13) Maintain our culture\_No. 18, (1 answers)=.9% know our motherland and native  
language

#### **5.5.4.3 Parents                      percentage out of 85**

(1) No Effect , No. 6 (12 answers)=14% No Effect./ no difference / its just the same

(2) Cultural diffusion No. 1, 2, 3, 5, 11 (60 answers)=70.5% /Helps the children to interact  
with multicultural people./ Helps the study of other people / Adds knowledge / Activity  
oriented, creativeness, understanding and knowledge, provoking thoughts /know about  
other people's life / respect other people's life styles

(3) More cultural activities = 0

(4) International culture No. 7, 8, 10 (6 answers)=7% international culture / It has good  
effects as the children come to know about the world and how things happen in the world /  
the real meaning of what happens in other nations / great personalities in lessons /  
religious tolerance / Students learn to communicate in different ways / Students are /  
Globalized citizens who are tolerant

(5) (6) Ans.=0

(7) Only Pakistani students No.12 (2 answers) = 2% Only Pakistani students in the school / no real multilingualism or multiculturalism

(8, 9, 10, 11, 12, 13) Ans. = 0

(14) Sometimes a burden No.4 (8 answers) = 9% Sometimes a burden.(not a healthy sign, not very enriching for students to grow up in that background

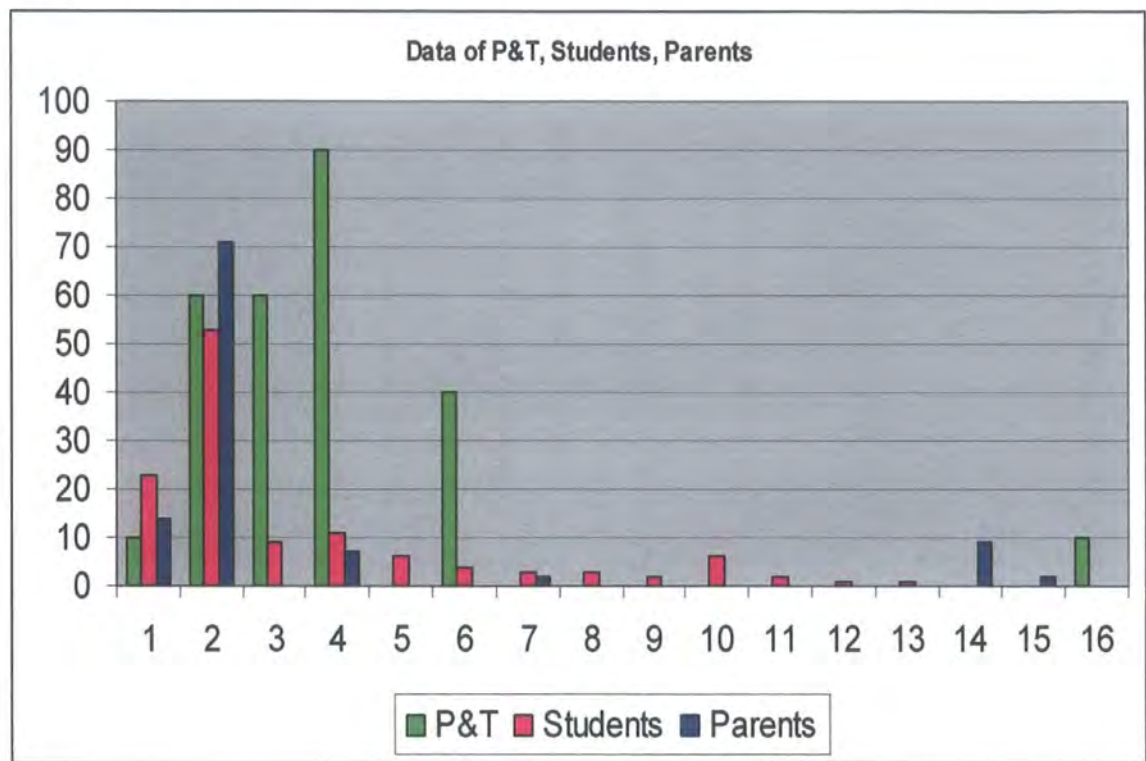
(15) A lot of effects No.9 (2 answers) = 2% A lot of effects // there are so many effects

The information above is tabulated below and is followed by a visual representation of the same to facilitate putting everything together.

**Table 29 (5.5.4) Data of the three groups for effects of multiculturalism and multilingualism on the curriculum of your schools.**

Category No.	P&T	Students	Parents
The values are in percentages			
1.	10	23	14
2.	60	53	71
3.	60	9	-
4.	90	11	7
5.	-	6	-
6.	40	4	-
7.	-	3	2
8.	-	3	-
9.	-	2	-
10	-	6	-
11.	-	2	-
12.	-	1	-
13.	-	1	-
14.	-	-	9
15.	-	-	2
16.	10	-	-

**Graph 14 (5.5.4) Effects of multiculturalism and multilingualism on the curriculum of your schools.**



#### 5.5.4.4 Putting together

For the P&T, the highest percentage, 90% is for category 4 which is International culture. So they emphasize religious tolerance. According to them internationalization leads to more exposure to global life, globalization of citizens and comparisons for betterment. They feel that in the present context, this is an important point. Next comes 60% for the categories 2, cultural diffusion and 3 more cultural activities. So it can be said that the principals and teachers feel that multiculturalism and multilingualism have affected the curriculum in such a way that there is more interdependence and learning and good ideas are produced. It helps the children to interact with multicultural people and know about other languages. It is also seen to add knowledge, help creativeness, understanding and knowledge, provoking thoughts. There are more cultural activities and more competitions and programs for students.



The next highest is 40% for the category 6, Impact on language development. This category says that multilingualism sometimes hinders learning. It could be that more is read in the meaning of the category and so meaning learning of languages and other subjects. The worry of the principals here may be quite genuine. On the other hand they could also be members of the group that believes that when students have to learn more languages, it takes its toll on them and their general learning ability is hampered. This could genuinely hinder learning of subjects.

For the Students, category (2) 53% is the highest. It says that multiculturalism and multilingualism in the curriculum help us to know about different languages and cultures and people. The curriculum becomes more diversified and makes us get used to diversity. This helps in life and adds knowledge. Along the way it also contributes to personality development. as the examples in the concerned category show. It makes us appreciate other cultures.

The next highest percentage is 23% for the cat (1) which says that there are no effect of multiculturalism and multilingualism, that they get on well, cooperate with each other. Further, students also go on to say (cat. 4) that this has led to mutual adjustment with each other and respect for each other. Students, it seems, have extended the scope of effects of multiculturalism and multilingualism to other areas of life besides the curriculum, and so are keen to assure the reader that they get on well and there is cooperation among them. They also see this leading to more cultural activities, more debates, dramas, programs, elocutions and so on. Cat. 5 and 10 are of the same importance to them. They report that multiculturalism and multilingualism have positive effects in that they have a better chance to learn the local language. Cat. 10 deals with Integration. Students learn to live together / we get on well together / students share together everything / It has good effects as the children come to know the real meaning of unity and love /

Coming to Parents, category (2) it the highest, 71%. This category includes cultural diffusion and appreciation of multicultural people/society, knowledge about languages and increase in knowledge. The outcome is also creativeness and provoking thoughts. Category (1) occurs 14% and is the next highest category. This says that there is no effect.

Parents also feel (cat. 14) that sometimes multilingualism and multiculturalism are a burden that it is not always a healthy situation and not very enriching for students to grow up in that background. They don't know what way to follow in life. To a lesser extent, parents also believe that children come to know about the world and how things happen in the world, and they come to know the real meaning of what happens in other nations. One result of multiculturalism and multilingualism is that the books include great personalities in lessons. A natural consequence, they feel is religious tolerance. Internationalization and globalization are the net results

There are also answers like there are a lot of effects and that in some schools there is little multilingualism and multiculturalism since there are students of only one type.

#### **5.5.4.5 Comparing the results of three groups**

It can be seen that for the P&T category 4 which is International culture is most important. So they emphasize religious tolerance, internationalization leading to more exposure to global life and globalization of citizens. Next are students and a little less are the parents. For both of them category 2 is most important. This is about multiculturalism and multilingualism helping children to interact with other people and cultures, adding knowledge, creativeness, understanding, getting used to diversity and so on. It could be said on the basis of highest scoring categories that the P&T seem to be outward looking while the parents and students are more inward looking. However, this category is important for the P&T too.

P&T see category 3 as next in important which deals with cultural activities and more programs being arranged. The students give some importance to this, but the students also stress category 11 which is about more participation in activities. Parents don't mention either of these. They are more for category 1 about there being no effects of multiculturalism and multilingualism on the curriculum, 14 about this sometimes being a burden and not very enriching for students to grow up in that background and 15 which is a very general category about there being many effects. They also mention category 7 which says that there are one community students and so there is no multiculturalism. On the whole it seems that in comparison to the other groups, the parents have not reacted

much to this question except some importance to religious tolerance, internationalization leading to more exposure to global life and globalization.

Next comes category 6 and 16 for the P&T in high percentage. 6 deals with multiculturalism and multilingualism having a not very positive impact on language development. A very small percentage of students also believe so. But they are alone in category 16 dealing with multiculturalism and multilingualism promoting economic co-operation and helping to improve economy. The students and parents show no interest in this. May be this is a slightly extended effect that has not come to their minds or again, as said above, the outward looking-ness of the P&T makes them aware of this.

#### **5.5.4.6 Following is the data from semi-structured interviews**

At this point, it might be reminded that as mentioned in 4.5.2 guided interviews were conducted with

1. Officers in the Ministry of Education (3)
2. Directors of Educational Zones (4)
3. Ministers (3)

#### **5.5.4.7 Data from semi structured interviews**

Data for this open ended question was also collected from the group of educators.

(1) No effect 10% no effect on the educational curriculum.

(2) Cultural diffusion 80% /Helps the children to interact with multicultural people./ Helps to study about other languages / Adds knowledge / creativeness, understanding and knowledge, provoking thoughts. ---I think it is a rich experience and environment for students. / Good ideas produced

(4) International culture 20%\_led to the continued good communication /Acceptability among the customs and traditions of the other nationalities in the school / religious tolerance / Students are exposed to mixed cultures

(6) Impact on language development 40% Multilingualism sometimes hampers the learning also.-- Face difficulty in coping up with the class/ since the teaching language is

not the mother tongue of the students, the level of understanding and comprehending the materials are affected./ in schools special attention to teach Arabic, no focus on Urdu (L1)

(9) Children have become more knowledgeable and matured 60% Children know more / they know so much at such a young age / they have more exposure and access to knowledge

**Table 30 (5.5.4.6) Data of officers and ministers for effects of multiculturalism and multilingualism on the curriculum of the schools**

<u>Category No.</u>	<u>Educators and the Policy makers</u>	
	<u>The values are in percentages</u>	
1	-	10
2	-	80
4		20
6		40
9		60

Having examined the data of the three groups and the educators and policy makers separately, we can now examine it together for how they agree and differ and why.

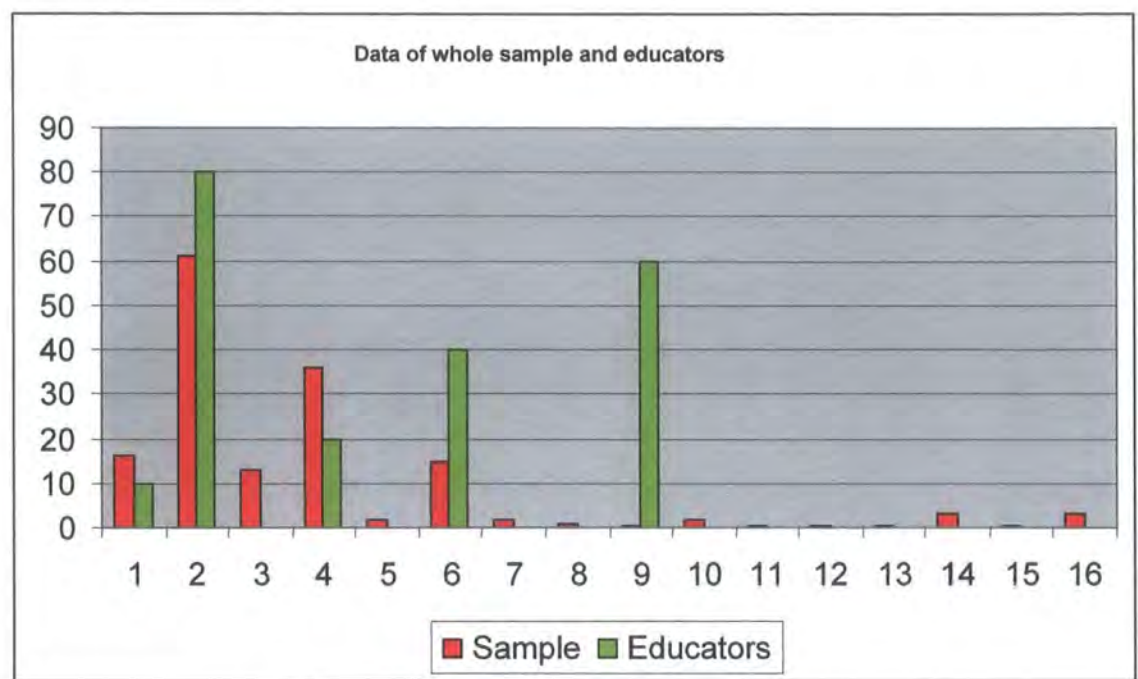
Following is a combined table with the data of the three groups, their average percentage and the percentage of the educators after which is the graph of it.

**Table 31 (5.5.4.6) Data of the whole sample and the officers and ministers for effects of multiculturalism and multilingualism on the curriculum of the schools**

Category No.	P & T	Students	Parents		Total	Data from officers and ministers
The values are in percentages					The values are in percentages	
1.	10	23	14	=	16	10
2.	60	53	71	=	61	80
3.	60	9	-	=	13	-
4.	90	11	7	=	36	20
5.	-	6	-	=	2	-
6.	40	4	-	=	15	40
7.	-	3	2	=	2	-
8.	-	3	-	=	1	-
9.	-	2	-	=	.6	60
10.	-	6	-	=	2	-
11.	-	2	-	=	.6	-
12.	-	1	-	=	.33	-
13.	-	1	-	=	.33	-
14.	-	-	9	=	3	-
15.	-	-	2	=	.6	-
16.	-10	-	-	=	3	-

The reader may be reminded that the rationale for combining the three groups after they are analysed separately and their comparison with the views of the educators is discussed above in 5.5.3.10.

**Graph 15 (5.5.4.6) For whole sample and the officers and ministers for effects of multiculturalism and multilingualism on the curriculum of the schools**



**5.5.4.8 Discussion**

Now from the table we can analyze the whole scene. For our combined sample of students, parents and P&T category 2: Cultural diffusion is 61%, most important. The educators also have most votes for this category. In comparison, they lean much more heavily on this, 80%. So we can say that the effect of multiculturalism and multilingualism on the curriculum of schools is that it adds cultural diffusion to the curriculum. This is explained by the sample in various ways like it helps the children to interact with multicultural people, to study about other languages and adds to knowledge. They also explain this effect as leading to creativeness, understanding and knowledge and provoking thoughts. These points are mentioned in the key in 5.5.4 above where there are quotes from actual answers. Multiculturalism and multilingualism also is seen to lead to the curriculum being more diversified. This helps in life. All in all it helps personality development. Good ideas produced but when there are differences on opinion.

It appears that category (2), category (4) and (10) are similar. However, in view of the answers, when they were read, they were posited different on the rationale that category (2) about knowing other cultures and appreciating them, category 4 is about international

cultures and going international and global and category 10 is about living together and learning to live together. These categories are close together but the shades of meaning are different and so are kept as separate.

The next highest category 4 International culture, is 36% for the combined sample. So for them the effects of multilingualism and multiculturalism on the curriculum of the schools are that it leads to an international culture, equality among the students and mutual adjustment. The students are exposed to international culture. This is very positive since they come to know the meaning of unity and love. Respect for people of other countries and religious tolerance are also learned. Finally the sample felt that generally there is a comparison and this comparison is used for betterment: "when there are more comparisons students get a sense of doing better and better". In the larger canvas this leads to respect each other's culture and values and interdependence and correlation between countries. For the educators, on the other hand, this has only 20% importance. We might say the educators are more inward looking while the sample seems to be more outward looking since this is a category of international culture.

But for the educators, as different from the sample, cat. 9 Children become knowledgeable is more important with 60%. This category is that children have become more knowledgeable and matured. I think the educators are very conscious of their role as educators and so this category is a hot favourite with them.

Beyond this, for the combined sample category 1 and 6 are very close in terms of percentage (not meaning). Category 1 is that there is no effect. Now, for both, the combined sample and the educators, category 6 is on the third level of importance. Both feel that there is impact on language development and that due to other cultures, students are unable to learn about their own language & culture and face difficulty in coping with the class and medium of instruction and have to study more.

The sample sees multilingualism and multiculturalism leading to increase in cultural activities and impacting language development. To a lesser extent but still, for the sample categories 5, 7, 14 and 16 are also important. That is to say, this gives them an opportunity

to improve local language, that there are students of only one nationality in the school, that now and again multilingualism and multiculturalism can become a burden and make it difficult for students to grow up in that background and finally, that however, it leads to economic cooperation. The educators are silent on most of these points. So we can conclude that these are not important for them at all. Apparently, they feel that the local language is taught in schools and is all around the students anyway and so multilingualism and multiculturalism giving any special opportunities to learn it does not hold water for them. And they also don't think multicultural and multilingual can cause any negative effect on the growth of the students.

Mutual adjustment (cat.10) is also part of the effects. Very few of the sample feel that this kind of a curriculum helps them to maintain their country's tradition and culture and know their motherland and L1.

To connect back to the beginning, if we want to make an overall statement about the kind of effects of multiculturalism and multilingualism on the curriculum of the minority schools as perceived by both the groups, we need to make an inventory of the neutral, positive and negative effects and then make a statement. An inventory would be something like this:

Category 1: there is no effect

Category 7: One community students in school,

Category 8: International curriculum and

Category 15: General, miscellaneous, many effects, - can all be classed together as neutral categories.

At the same time,

Categories 6: Impact on language development

Category 12: Discrimination and

Category 4: sometimes a burden - are all outright negative.

And finally,

Category 2: Cultural diffusion,



Category 3: More cultural activities,  
Category 4: International culture,  
Category 5: Opportunity to improve local language,  
Category 9: Children become knowledgeable,  
Category 10: Integration,  
Category 11: More participation,  
Category 13: Maintain our culture and  
Category 16: Promotes economic co-operation - can all be seen as positive.

The neutral categories, 1, 7, 8 and 15 occur very little in both the groups. So there is obviously, considering both the groups, no indifference to the question of effects of multiculturalism and multilingualism on the curriculum. As for the negative effects, category 6 is very low, category 14 is even less and 12 is nearly nonexistent. The rest of the categories are positive. In the light of this it can be said that the population is positively inclined towards the effects of multiculturalism and multilingualism on the curriculum.

## **5.6 TO SUM UP**

To sum up the main findings of these four research questions, we can say that all three groups, Students, Parents and P&T believe that in the UAE the present and past society are greatly different and have a multilingual and multicultural nature. They agree that there is mutual understanding between the local and their own groups but there is disagreement about being free to pursue your own interests and whether they need to strengthen understanding of the Emirates national culture and identity.

The combined sample tends to agree that the laws of the UAE allow the minorities to learn their mother tongue in school though this is not a unanimous opinion. The students and parents significantly vary about the laws of the UAE allowing the minorities to use their language as a medium of instruction. There is also agreement about the language of the minority communities in the UAE being related in part to the language in their homeland and this bonding being detrimental to the learning of Arabic. This can be said confidently since this was exactly how the question was asked. Neither is there any significant variation concerning the minority language being stigmatized and having low prestige. On

the whole then, except for students' and parents' opinion about laws of the UAE allowing the minorities to use their language as a medium of instruction, the rest of the sample has similar opinions about the statements involved in deciding how well the sample knows the minority education system and the minority language.

The desired purposes and long term functions of minority schools are seen to be, most importantly, to teach students to be tolerant in terms of culture and religion and to make them responsible citizens and noble people so that they can coexist with one another. The other point seen as important is that the schools should provide the same curriculum as in the native country so that the students remain in touch with their culture and values and can pursue higher studies and appear in competitions after high school in their native country. In addition, schools are to provide the children of the minority with the knowledge of their homeland and culture and traditions, to keep their own identity, native language and culture. Providing quality education for their future practical life is another perceived purpose. World study of cultures, traditions and languages is also a duty of the schools. To a lesser extent, schools have also to strengthen the base of the UAE by teaching the native language of UAE and also strengthen the local ties with the UAE. The schools have to promote UAE culture and prepare the students to participate in the UAE growing future of Dubai society.

The schools also have the responsibility to help students keep their own identity and to instill a feeling of belonging and identifying with the group. These schools are seen to give a sense of security since all the students have similar cultural backgrounds. Some of the sample also feels that the schools are private sector business and that they are only another option in terms of a school to send children to.

It is also felt that minority schools serve as a bond between the educational instructions in the home land of the minority with Emirati culture while for some, the school is there to raise the standard of the curriculum and raise the prestige of their school.

Though way down in number of answers, the schools are expected to fulfill the expectations of the parents. This is exactly the way the informants say it – nothing more,

nothing less. About the same importance is given by the sample to the teaching Islam and Arabic and to overall development. Less importance is given to the matter of teaching Islam and Arabic and this is a matter that needs attention. As discussed above, it seems that the students and the P&T are the groups that are aware of both Islamic studies and Arabic teaching in the school and so they don't see the need to stress this point. It does not necessarily have to be their lack of interest in the two subjects.

On the whole, 85% of the samples feel the minority schools have an important purpose in the UAE and 81% feel that these schools fulfill their purpose.

The reader may be reminded that guided interviews were conducted with the educators and policy makers and in their opinion, the most emphatic purpose of the schools is to secure the future of education of the minority children who come here with their parents and at the same time keep the bond with the home country institutions. It is also incumbent on them to teach the children to coexist peacefully and develop religious and cultural tolerance. This way they would also be prepared to participate in the UAE growing future. This, in fact, is principle 5 of one of the principles defined in the Educational Policy of the UAE. According to this group, the children of the immigrants should be provided education wherever the parents are so that the parents don't need to send the children away. They also stress that the children should be provided with psychological stability too. The last is to give them a high level of education.

The juxtaposed opinions of the three groups and the educators and policy makers show that for the educators and policy makers securing the future of education of the minority children is the most important point as compared to the rest of the sample for whom it is more important to teach students to be tolerant in terms of culture and religion and to coexist with one another.

Another marked difference in the responses of the two is in the bond between the educational institutions in the home land of the minority with the Emirati culture. It is interesting that the educators are acutely concerned with this. The sample, however, thinks

that it is important to provide the children of the minority with knowledge of their homeland and culture and tradition and give them a sense of identity.

Lastly, the educators and the sample contrast in the point about sending the children of the immigrants away from them for education. The educators feel it is for them to make provision for these immigrant children wherever their parents are.

So while for the sample, peaceful coexistence, the knowledge of the homeland and quality education are the most important functions of the minority schools, for the educators the important functions of these schools are securing the future of education of the minority children where the parents are, peaceful coexistence and bonding between the immigrants' home educational institutions and the UAE culture. This then is the whole picture of the two groups.

When we look at the literature to see what is expected of schools, we get some interesting views. Lee (2006) , referred in 3.4 above says that while in the past social and cultural assimilation was considered a core mission of schools for immigrant minorities, now it is acknowledged to be critical to the ability of the students to access the core curriculum and instructions. Furthermore, teaching is also expected to become more learner-centered. Our study shows there is concern for both, the local culture and the culture of the home country and all the groups stress coexistence. Lee's study also found that bilingual education facilitates the students' cognitive and emotional well-being – the variables that may be closely related to school dropouts. So the purpose of schools is also to provide students with cognitive and emotional well-being. Our educators have this as one of their concerns – psychological stability and security for the students who are the children of the immigrants for which they feel that the purpose of schools is to provide education for the children near the parents, i.e. they are not sent away from the parents. Students in the study also reported linguistic, cultural, cognitive, and emotional support – in short, these are also the functions of the schools and our students, parents and P&T group consider this an important point in that the school brings together students who are alike and provides emotional togetherness.

In the proceedings of the Fifth International Conference on Adult Education 'CONFINTEA' Paul Belanger (1997) referred in 3.3 above concludes that migrants need to be provided with comprehensive education and training so that economic and social participation is possible and their competence and cultural base is enhanced. These then can also be seen as long term functions and purposes of schools. Our study stresses both these points, that the school has to impart culture and that economic and social participation is involved when the informants say that schools have to give international training and make students capable of international competition.

According to Menyuk and Brisk (2005) referred in 3.3 above, the accommodation, integration and academic achievement of second language learners are among the top priorities for schools and for those who plan content areas. There is repeated stress on academic achievement as a function of the schools throughout all our groups. Garcia and Bartlett (2007) researched on an unusually successful high school in Washington Heights, New York City and they feel that the school's vision of second language acquisition as a social process building on the speech community itself is the key to their success. Through this process this school manages to achieve a low drop-out rate and a high graduation rate. The school also ensures that the learners do not have to compete with or not overshadowed by native speakers. What this means for our study is that among the long term functions and purposes of schools one must be to teach the second language as a social process. In our study, this other point about being overshadowed by native speakers does not arise since an overwhelming majority of the students are not native speakers of Arabic.

A point needs to be made here. It can be said that there are virtually no studies on functions and purposes, or aims and objects of minority schools done anywhere in the UAE or Saudi Arabia or generally the Middle East. I also contacted the universities to find out if any are underway so that their findings or hypotheses can be referred but none such studies are on.

Various studies have been recounted above with their results and matched with the results of our study in order to find the place for our work in the world map of research. It can safely be said that our study has specific footprints.

### **5.6.1 The main findings of the study can be listed as:**

#### **Research questions:**

##### **RQ 1**

1. The whole sample of Students, Parents and P&T see the present and past society of the UAE as differing greatly, being multilingual and multicultural and with mutual understanding between the two cultures.
2. The whole sample feels the need to strengthen the understanding of the Emirates national culture and identity (though the parents feel so significantly more).

##### **RQ. 2**

1. The whole sample feels that the laws of the UAE allow the minorities to learn their mother tongue in school though this is not a unanimous opinion.
2. Parents more strongly feel that the laws of the UAE allow the minorities to use their language in education, i.e., as a medium of instruction.
3. The whole sample believes that the language of the minority communities in the UAE is related in part to the language in their homeland and that this bonding is detrimental to the learning of Arabic.
4. The whole sample is together in believing that the minority language is not stigmatized nor has low prestige.

##### **RQ. 3**

The whole sample believes that the minority schools have an important purpose in the UAE and that they fulfill it.

1. The whole sample sees teaching students to coexist with one another is the most important among the desired purposes and long term functions of minority schools.
2. The next finding is that the schools need to provide the students with the knowledge, culture and tradition of their home country.
3. Provide quality education

**The findings for the officers and ministers are**

-that schools should be future oriented and include study of world culture, tradition and language.

- serve as a bond between the Educational institutions in the home land of the minority with Emirati Culture.

- teach students to coexist with one another

-to promote UAE culture and

-provide children of the minority with knowledge of their homeland and its culture and tradition to continue same standard of education on repatriation, i.e. the three groups agree that the minority schools should enable students to return to their own country and fit into the exam system there

-provide education to the children where the parents are so that they don't have to be sent away from their parents.

**RQ 4**

1. The sample sees cultural diffusion as the effects of multilingualism and multicultural on the curriculum

2. It is felt that the two characteristics of multilingualism and multicultural in the curriculum lead to exposure to International culture for the students.

3. However, it is seen to have a negative impact on language development

4. But multilingualism and multilingualism in the curriculum lead to more cultural activities for the students.

**The findings for the offers and ministers are**

- cultural diffusion is an effect of multilingualism and multiculturalism on the curriculum

- multilingualism and multiculturalism in the curriculum makes the students become knowledgeable.

- it is seen to have a negative impact on language development

- and exposes students to international culture

## **5.7 CONCLUSION**

This chapter dealt with the first four research questions. It explained the data in a descriptive way and also with the use of statistical tests, tried to determine if the variation found in different groups was significant or not. In the case of open ended questions, these were asked of the educators too. Their answers were also tabulated and then the answers of the 3 groups, - students, parents and P&T and those of the educators were compared to see the similarity and variation in them. Finally, what is expected of schools in various studies is recounted to place our study in context.

The next chapter deals with the remaining three research questions and analyzes them. Through this analysis the research is taken further.



## **CHAPTER SIX**

Last chapter took care of the first four research questions which were general questions about the UAE and the education system. This chapter proposes to take on the remaining three – questions five, six and seven. These are specific questions about aspects of the curriculum. It needs to be pointed out at the outset that certain combinations have been made. Research question 5 deals with Arabic, research question 6 deals with English and research question 7 deals with what the three groups, the students, parents and P&T see the principals as doing for Arabic. For better logical and comprehensive order, questions 5 and 7 are dealt one after the other. Question 6 is analyzed after that.

5. Where do they place Arabic and what is their attitude to Arabic?
7. Do the minority school principals and teachers feel the need to strengthen communication and improve teaching of Arabic? Add any other programs?
6. Where do they place English and what is their attitude to English?

The theory of learning and the teaching methodology has implications for classroom methods and for curriculum development and planning. Curricula can be based on pre-established descriptions of language proficiency for different levels of a sequential program or they can have a multidimensional approach emphasizing content more than terminal outcomes and envisage the integration of language and a culture component (Diffy 1992).

Communicative language teaching has had a lot of effects on the second and foreign language curriculum. The curricula started to take into account learners' communication requirements. For instance, the Scottish modern language syllabi provide for the simulation of authentic language-using situations with ongoing pupil input (Scottish Examination Board, 1987). The multidimensional curriculum also was the basis of many second and foreign language curricula. Various curriculum models were offered with elaborately explained role of content. The belief also was taking over that a second language may be taught from the perspective of the message, not just the medium and help the students to negotiate practical life (Medley 1995).

So as can be seen, the curriculum or its contents come through a long route. The teaching methodology influences the syllabus and the syllabus in its turn, dictates the curriculum. According to Diffy (1992 :78): “The danger facing curriculum writers thus becomes that of circularity. Specific target behaviours are established, taught and tested on the basis of empirically derived norms having validity of their own. To what extent, then, should programs emphasize preconceived terminal behaviour, and to what extent should they “evolve,” say, through ongoing negotiation of topics deemed valuable to participants?”

Lee (2006) also says that for schools, “...the changing trends in teaching and learning objectives, as well as reconceptualization of pedagogical frameworks coincided with and support the movement to develop course syllabi and lesson plans that place learners at the core of instructional discourse” (p.109). He adds that to provide subject matter knowledge and literacy skills to language learners has become an educational priority. It is commented that the language syllabus specifies objectives but not content (Diffy 1992). Culture is seen as a rich and essential source of content. However, (Allen 1995) rejects that culture should be the central part of second language course (p. 145).

The idea of making these points is because we have enquired about the contents of the curriculum in our study. In the same article Diffy points out that the curriculum must stress the learning of content as much as it does the learning of form. Finally, concerning content, various subject matters taught in the second language are also suggested as content of the curriculum of second language classes by Wannagat (2007).

In order that the curriculum stays up to date it is usually reviewed whenever recommended by the MOE in most cases. For instance, the Ontario Curriculum for French as a Second Language, the MOE has established a schedule for ongoing curriculum review. This ensures that the curriculum is kept current, relevant and age appropriate (Ministry of Education, Ontario 2007 [www.edu.gov.on.ca/eng/curriculum/elementry/fsl.html](http://www.edu.gov.on.ca/eng/curriculum/elementry/fsl.html)). What is relevant for our study about this MOE release is the makeup of the Curriculum Council that reviews the curriculum. It consists of employers, educators, parents and professors who have valuable insights on how to improve Ontario's curriculum.

Another point for the study is taking the students into consideration. Johnson (1991) says that the learner centered perspective is now taken into the curriculum. It mentions the sensitivity to the contributions that students can make to curriculum design. Students tend to have problems with curriculum that have to be taken into consideration. Though Derrington (2007:357 ) says context of the work is not curriculum the problems of adolescents in English secondary schools can be seen, namely. When faced with problems, students get into maladaptive strategies which are referred to as “fight (physical and verbal retaliation and non-compliance), flight (self-imposed exclusion) and playing white (passing identity by concealing or denying one’s heritage)”. That is a cue for curriculum planners too, for the importance of students in curriculum planning.

With all this in mind, the informants were asked about the place of Arabic in their lives and their attitude to it in which are included a number of questions on the curriculum which refer to the contents, what they perceive their principals wanting to do for Arabic and the place of English in their lives.

## 6.1 RESEARCH QUESTION 5

The next Research Question is

Where do you place Arabic and what is your attitude to Arabic?

The answer of this question is gathered through self grading statements from the students parents and P&T and some statements common to the entire sample.

(Appendix 11 A – B – C )

P&T        Qs 63-76

Students    Qs 52-66

Parents     Qs 56, 59, 66, 68-71

All the statements in the sets above were related to Arabic with reference to its place as perceived by the sample and this in turn, was construed to give their attitudes. The number of statements was 15 for the students, 14 for the P&T and 7 for the parents. So it was suggested by the statistician that to find if the three groups varied significantly the critical value for every 2 groups at a time – parents and students – parents and P&T, and students

and P&T should be calculated. The following formula is used to calculate the critical value, called z in the formula. If the value of z is greater than 2, then it is statistically significant; that is, the variation in the two groups is significant.

Group 1 = students and parents

Group 2 = students and P&T

Group 3 = parents and P&T

## 6.2 STATISTICAL TESTING.

One example is given of how the statistics is done. Other statistical material is not included.

H0 (null hypothesis): Grand Mean of one group = Grand Mean of the other group (when the value of z less than 2 for 2 groups)

H i (alternate hypothesis): Grand Mean of one group  $\neq$  Grand Mean of the other group (when the value of z greater than 2 for 2 groups)

Decision rule: The null hypothesis is rejected if the critical value (z) is more than 2.

The variation is statistically significant.

**Figure 5 (6.2) Formula for calculating the Critical value (z).**

$$Z = \frac{\mu_s - \mu_p}{\sqrt{\frac{\text{Var } s}{\frac{\# \text{ of observations of } s}{(X * Y)}} + \frac{\text{Var } p}{\frac{\# \text{ of observations of } p}{(X * Y)}}}$$

(\*This formula has been worked below)

In this formula,  $\mu_s$  is the mean of one group (s)  $\mu_p$  is the mean of the second group (p).

Var s is the variance of group s and Var p is the variance of group p.

# of observations of s means the number of informants multiplied by the number of responses of group s

# of observations of p means the number of informants multiplied by the number of responses of group p.

So the critical value is equal to the mean of one group minus the mean of the other group divided by the variance of one group upon the total number of observations of that group plus the variance of the other group upon the total number of observations of that group. The mean and the variance of a group can be got by using the function x drop down menu in excel.

**Table 32 (6.2) the mean (M) and variance (V) for the three groups**

Students	Parents	P&T
M=1	M = 2.443794	M =2
V= 0.50594718	V = 0.659791	V = 0.56458688

Group 1 = students and parents

Group 2 = students and P&T

Group 3 = parents and P&T

### 6.3 THE CRITICAL VALUE (Z), FOR THE GROUPS:

Group 1 (students and parents) z = 45.7 The critical value (z) is more than 2.

So the H0 (null) is rejected. It can be construed that the Grand Mean of the group of students is not equal to the Grand Mean of the parents. Hence, the variation in the students and parents responses is statistically significant. The same holds for the next two groups.

Group 2 (students and P&T) z = 25.24

Group 3 (parents and P&T) z = 9.6

The results show that the variation in the groups is statistically significant. In the light of this, an attempt is made to explain it. This method of finding statistically significant variation caters to the fact that the number of statements, though they differ in number for the three groups, refer to the same issue.

### 6.4 ARRANGEMENT OF STATEMENTS

The statements were arranged in a logical order. First of all, the statements / questions dealing with the capacities in Arabic of the people who are answering the questions are grouped together and discussed. The next is the set of statements that describe what is

happening now and finally, the third set deals with what the groups think should be happening.

#### **6.4.1 The first group**

**This was the first group of statements / questions. (Appendix 11 A)**

1. I grade myself as a fluent speaker of Arabic
2. I can understand spoken Arabic but I don't understand written or classical Arabic
3. Do you think the dominant group (the locals) expects you to master their language (Arabic)?
4. Do you think you need to strengthen communication skills in Arabic?

These questions were answered with Yes/No.

#### **6.4.2 The second group**

**The second set of statements deals with what is happening now. (Appendix 11 B)**

8. The content of Arabic lessons covers all reading, writing and speaking
9. The content of Arabic lessons is just right for me/students – not too difficult, not too easy.
10. The content of Arabic lessons makes me interested in doing other activities connected with Arabic.
12. Do you have tests including Arabic to decide if you will be allowed to take academic education or technical education?
13. If so, are the marks you get in Arabic counted in making the decision about academic or technical education?

These questions were answered with degrees of agreement/disagreement and Yes/NO.

#### **6.4.3 The third group**

**The third group of statements deals with what the different samples think should be happening. ( Appendix 11 C)**

1. I think the school should give more time to Arabic
2. Arabic should be the medium of instruction in this school
3. The content of Arabic lessons should be Arabic culture
4. The content of Arabic lessons should connect the past with present or modern life
5. The content of Arabic lessons should consist of daily life situation

These questions were answered with degrees of agreement/disagreement

**6.5 THE ANALYSIS OF THE THREE GROUPS OF STATEMENTS /QUESTIONS.**

**6.5.1 The first group of statements / questions**

(1) I grade myself as a fluent speaker of Arabic (=Pa Q 56)

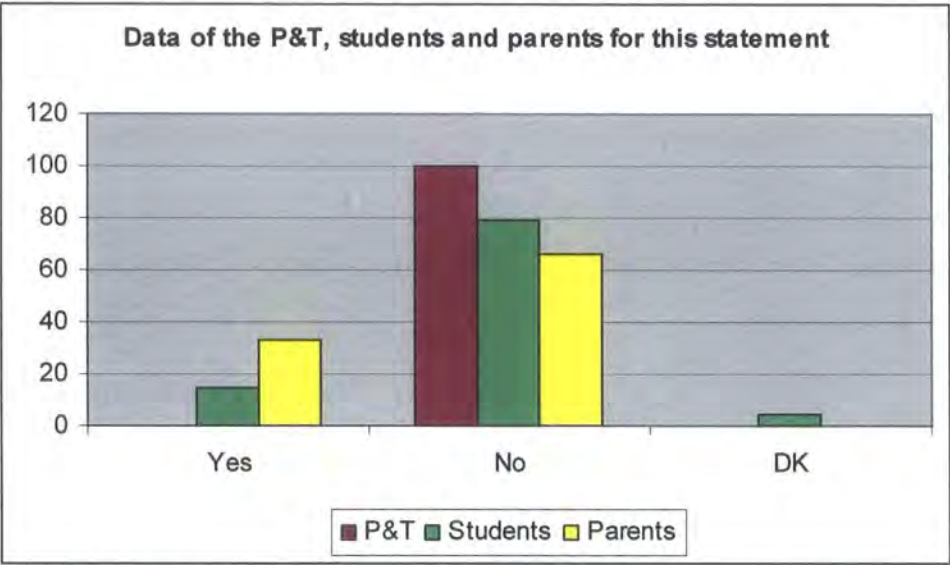
**Table 33 (6.5.1) Data of the P&T, students and parents for grading themselves as a fluent speakers of Arabic.**

All values are in percentages

	Yes	No	DK
P & T:	-	100	-
Students:	15	79	5
Parents:	33	66	-

When we see what is happening within each group, it is clear that all the P&T disagree with the statement. Apparently, this is a senior age group and they have come to the UAE later than the critical period in their lives and so it is understandable that they don't grade themselves as fluent speaker of Arabic. If 15% students say they are fluent speakers of Arabic, it is because nearly 52% of them are born in the UAE (5.4.1). Eight out of every ten students is not a fluent speaker of Arabic and 5 don't know. On the other hand, among the parents like the P&T, there are no parents who do not know the answer to this statement. Exactly twice the number of those who agree with the statement are the parents who do not agree with the statement. Actually, this is quite understandable since many students are born here which shows that so many parents have been here for a long time – enough to feel they can grade themselves fluent speakers of Arabic. 32% parents have lived in the UAE from 10 to 20 years and 32% have lived here for more than 20 years (see 5.4.2).

**Graph 16 (6.5.1) For P&T, students and parents for grading themselves as a fluent speakers of Arabic**



If we look at the table, at the inter group responses, it looks like the parents is the group are socially active and do it well with the local community and so believe that they speak Arabic fluently. Possibly fluency for them is being able to get by while for the other two groups it may mean more. It may mean native –like, and this is one of the problems of questionnaires which we are aware of. Further research would be needed to explore this issue in more detail.

(2) I can understand spoken Arabic but I don’t understand written or classical Arabic (=Pa Q 59)

**Table 34 (6.5.1) Data of the P&T, students and parents for understanding of spoken Arabic.**

All values are in percentages

	Yes	No	DK
P & T:	67	35	-
Students:	41	55	4
Parents:	37	58	2

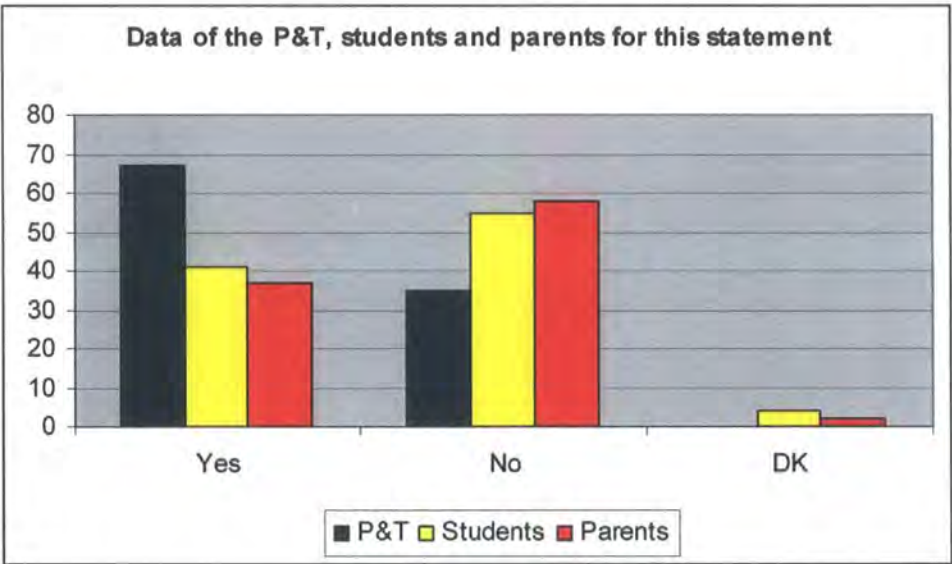
When we see group internal variation, we find that the P&T, like in the previous statement, none say DK. While none of the P&T graded themselves as fluent speakers of Arabic (as seen in the previous table) nearly 7 out of every 10 do understand spoken Arabic but not



written or classical Arabic. 35% still say no. Either these are the P&Ts who have not been in the UAE for very long (we mustn't forget that nearly 12% have been here for less than 5 years as seen in 5.4.2 above). Or they have people who know Arabic and so they can get by without knowing Arabic. However, the numbers show that the majority of the P&T do understand spoken Arabic even if they don't understand written or classical Arabic.

As for students, they are almost equally split between those who say yes and say no. There is a very small number that does not know the answer. A large number of parents do not agree with the statement. If we look at the previous statement, 33% of the parents graded themselves as fluent speakers of Arabic and for this it is 41%. That means there is not much difference in the answer to the two statements. At least one can say there is consistency in these two groups. This explanation and others following are given as all of them are statistically significant as mentioned in 6.3 above.

**Graph 17 (6.5.1) P&T, students and parents for understanding of spoken Arabic.**



At the inter group level, highest number that says yes to the statement that they can understand spoken Arabic but don't understand written or classical Arabic is of P&T. Next are students at 41% and last are parents with 37%. The students and parents are close together in believing that they can understand spoken Arabic but don't understand written or classical Arabic. The P&T aren't. Credit this to the fact that the P&T have to grapple with the MOE more than the other groups

(3) Do you think the dominant group (the locals) expects you to master their language (Arabic)?

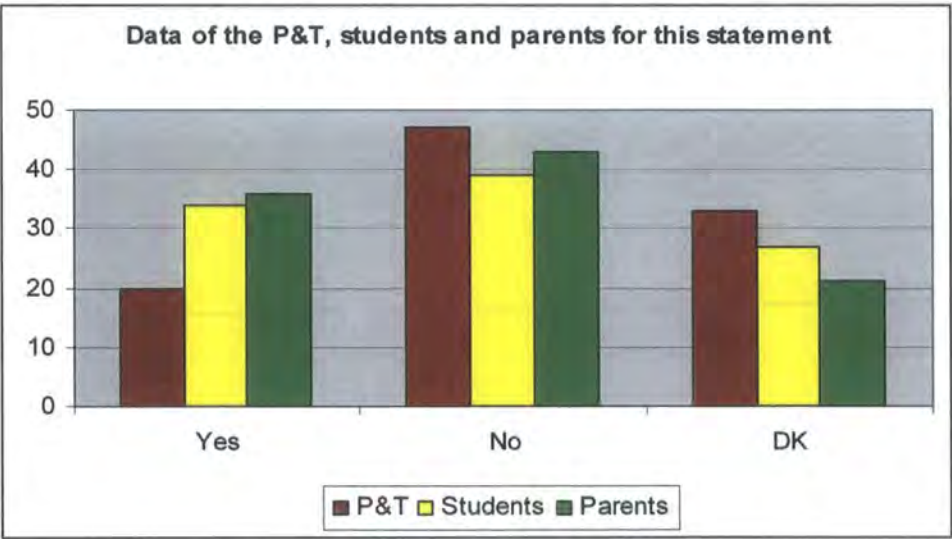
**Table 35 (6.5.1) Data of the P&T, students and parents for expectations of the dominant group (locals)**

(All values are in percentages)

	Yes	No	DK
P & T:	20	47	33
Students:	34	39	27
Parents:	36	43	21

Taking the groups by themselves, very clearly only two P&T out of ten agree with the statement. More of them very forthright disagree with it and more than those who say yes are the ones who don't want to answer. This seems like a group that really hasn't thought about the issue at question. Among students, about one third of them is agreeable to each option. Parents similarly are divided on the statement more or less one third on each.

**Graph 18 (6.5.1) P&T, students and parents for expectations of the dominant group (locals)**



Across the groups, the P&T least believe that the locals expect them to master their language (Arabic), after that come the parents and last of all the students. It seems that with the level of relationships that the P&T are likely to have, they encounter least suggestions that they should learn Arabic. But the students and parents have informal

enough relationships with the locals for them to voice their expectation that the expatriates should learn the local language. A large number across the groups says they don't know.

(4) Do you think you need to strengthen communication skills in Arabic?

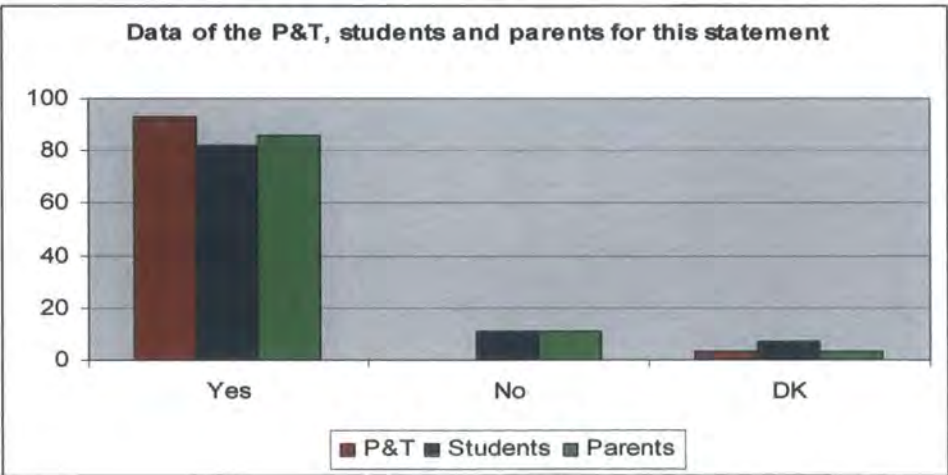
**Table 36 (6.5.1) Data of the P&T, students and parents for need to strengthen communication skills in Arabic.**

(All values are in percentages )

	Yes	No	DK
P & T:	93	-	3
Students:	82	11	7
Parents:	86	11	3

Within the P&T almost all agree to the statement with no disagreements. So they wholeheartedly think they need to strengthen communication skills in Arabic. There are no disagreements whatsoever. The larger part of the students group also thinks they should strengthen communication skills in Arabic. This projects a positive attitude to the language though there is about one out of 10 that disagrees. If we look at the profile of our students group in 5.4.1, there is a large number who were born here and by virtue of this may know the language well enough to think they don't need to strengthen their communication skills in Arabic. The group of parents would also like to strengthen their skills with very few not thinking so. These according to the profile in 5.4.2 could be the parents who have lived here for more than 10 years.

**Graph 19 (6.5.1) P&T, students and parents for need to strengthen communication skills in Arabic.**



Across groups, this seems to be one statement to which the whole sample seems to agree within a close range of each other. 82% students and 86% parents say yes while 93% P&T say yes. Moreover, this answer is very relevant for the overall result of the study since it shows an intention or wish, a direction all three groups are looking towards.

On the whole, it can be summarized for the degree of competence in Arabic, that most of the sample don't grade themselves fluent speakers of Arabic and a majority of them don't agree that they can understand spoken Arabic but don't understand written or classical Arabic. It may be pointed out here that more among the informants feel that the locals do not expect them to master Arabic and finally the whole sample feels that they think they need to strengthen communication skills in Arabic. Statistical variation takes into consideration the overall variation.

**6.5.2 The second set of statements /questions**

(5) The content of Arabic lessons covers all reading, writing and speaking  
 Explanation is due for lack of data of parents for this statement and for (6), (7), (10), (12), (13) and (14). These statements covered data dealing directly with the students vis-à-vis the lessons and their contents. So most parents at the pilot stage overwhelmingly suggested that they would be giving second and third hand information and this would dilute the real information. It was suggested that they these be confined to the students and P&T who are directly involved with it. So this has been done.

**Table 37 (6.5.2) Data of the P&T, students and parents for the content of Arabic lessons covers all reading, writing and speaking.**

(All values are in percentages )

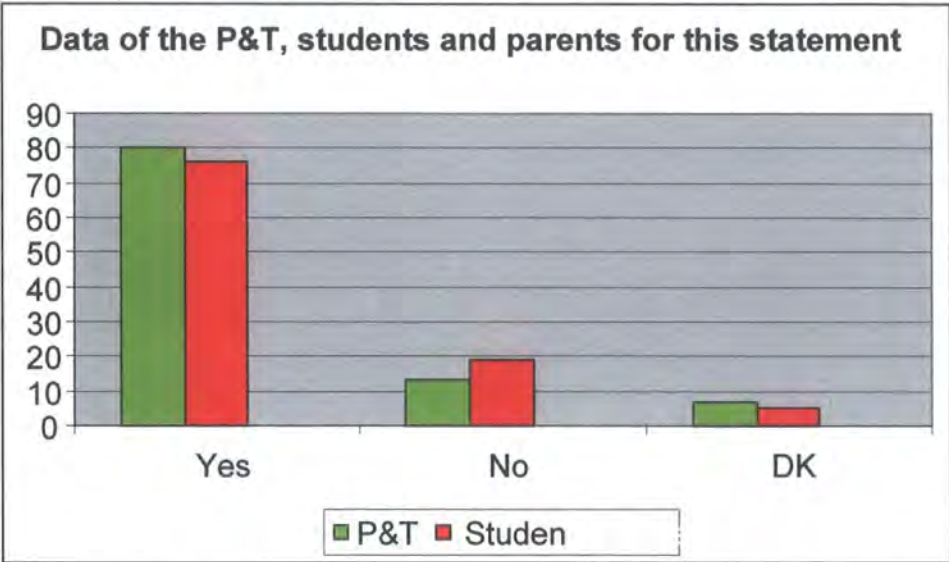
	Yes	No	DK
P & T:	80	13	7
Students:	76	19	5
Parents:	-	-	-

The P&T group shows a major agreement to the statement. Very few say no and even less don't know. The students group also has a major agreement. This group is also split in a similar way.



The 13% No of the P&T can be explain as the group that is more emphatic and radical and would like to add more to it. 19% of the students also could be such a group.

**Graph 20 (6.5.2) P&T, students and parents for the content of Arabic lessons covers all reading, writing and speaking.**



Comparing the two groups, their answers are close for all three options. This close similarity in the two is very interesting. While the two previous statements showed so much contrast between the students and P&T this statement shows a reasonable closeness between them. Students say 76% yes while P&T say 80% yes. Of course, the closest explanation of this is that this is a statement of the real situation while the other two previous statements were dealt with individual capacity.

(6) The content of Arabic lessons is just right for me/students – not too difficult, not too easy.

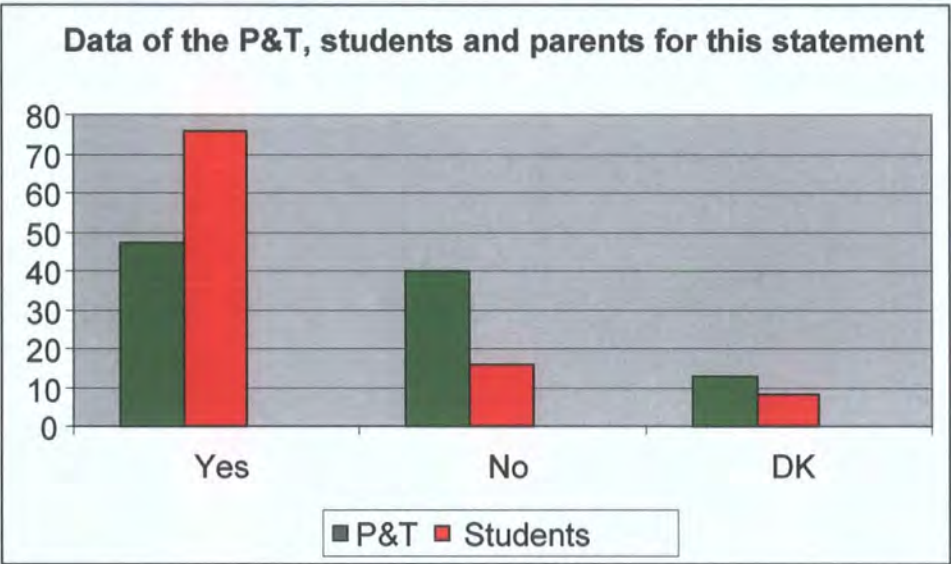
**Table 38 (6.5.2) Data of the P&T, students and parents for the content of Arabic lessons is just right, not too difficult, not too easy.**

(All values are in percentages)

	Yes	No	DK
P & T:	47	40	13
Students:	76	16	8
Parents:	-	-	-

There is a large group of students agreeing to this statement. Within the group it is clear that most students find the course satisfying. There are 16% who say no and nearly 1 one out of 10 who does not know the answer. The P&T are divided almost equally over yes and no. Possibly there is always an inclination for betterment on the part of the P&T.

**Graph 21 (6.5.2) P&T, students and parents for the content of Arabic lessons is just right**



Considering the difference across the groups, more students are agreeable with this statement than P&T. This is a question that asks for evaluation of the course. After all, the point is who is a better judge of what is suitable. In the learner-centered teaching philosophy, the learner is seen to be at the center of the teaching –learning process and methods and so on and so they would be important in deciding what they want. But the fact remains that the P&T may think the course needs revising and they are the deciding factor, the decision makers. So maybe this could move towards ushering some change.

(7) The content of Arabic lessons makes me interested in doing other activities connected with Arabic.



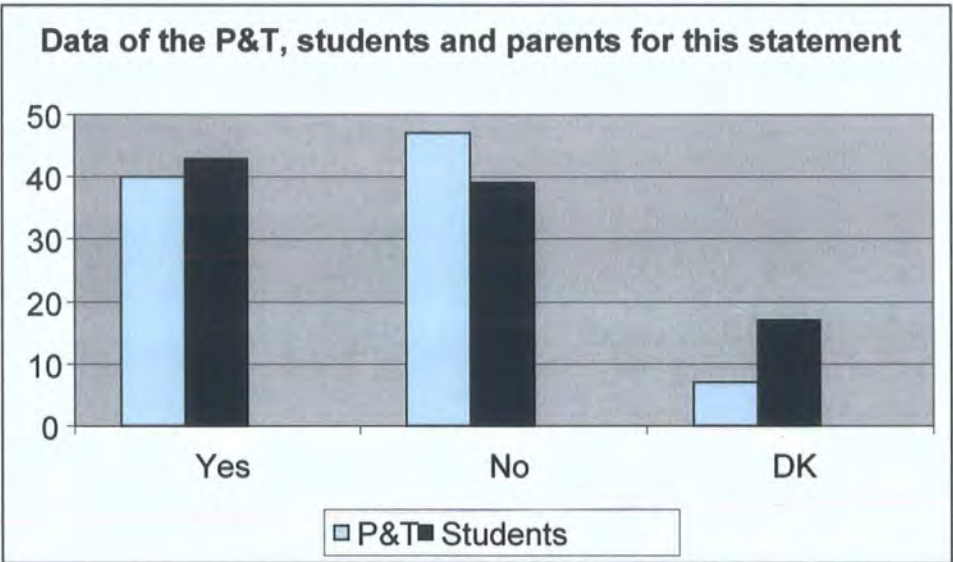
**Table 39 (6.5.2) Data of the P&T, students and parents for content of Arabic lessons is interesting.**

(All values are in percentages )

	Yes	No	DK
P & T:	40	47	7
Students:	43	39	17
Parents:	-	-	-

Within the groups, the answers to this statement indicate that the content of Arabic lessons is not exactly interesting. A low percentage of students, less than half agree to the statement. 39% say outright no. Also we see that 17% have not answered. Among teachers too, there is a very similar distribution between those who say yes and no.

**Graph 22 (6.5.2) P&T, students and parents for content of Arabic lessons is interesting.**



Comparing the two groups, 43% students and 40% P&T agree with this. These are low percentages but the students and P&T are close in the answer. May be this is asking for change to make the Arabic lessons more interesting.

(8) Do you have tests including Arabic to decide if you will be allowed to take academic education or technical education?

**Table 40 (6.5.2) Data of the P&T, students and parents for tests including Arabic to decide academic education or technical education.**

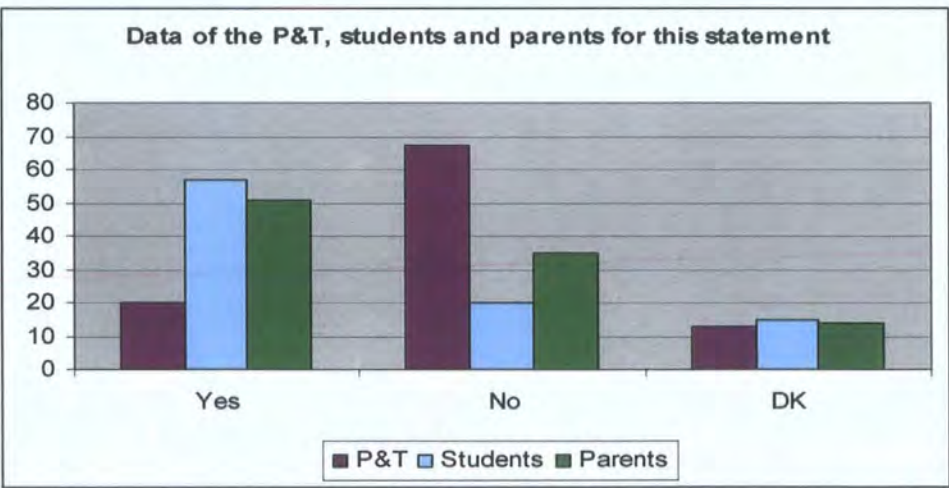
(All values are in percentages)

	Yes	No	DK
P & T:	20	67	13
Students:	57	28	15
Parents:	51	35	14

Within the group, a large number of the P&T very clearly don't think tests including Arabic decide if students will be allowed to take academic education or technical education. In the next group of students, a large number feel the statement is true compared to who don't agree with it and those who don't know the answer. Among the parents there's more than half agreement to the statement and much lesser who say no and don't know.

What one can say about variation despite the question being factual is that there is lack of information among the sample as a whole.

**Graph 23 (6.5.2) P&T, students and parents for tests including Arabic to decide academic education or technical education**



Across groups, more than half of the parents and students agree with the statement while only 3 out of ten among the P&T think so. The P&T, it is expected, know the rules but if the students and parents feel that Arabic tests are included in these qualifying exams, there must be some general misconception about it. Or could it be just a fear, an apprehension?



(Pa 69). There is always the fact that the situation differs from school to school and so this may explain the variation.

(9) If so, are the marks you get in Arabic counted in making the decision about academic or technical education?

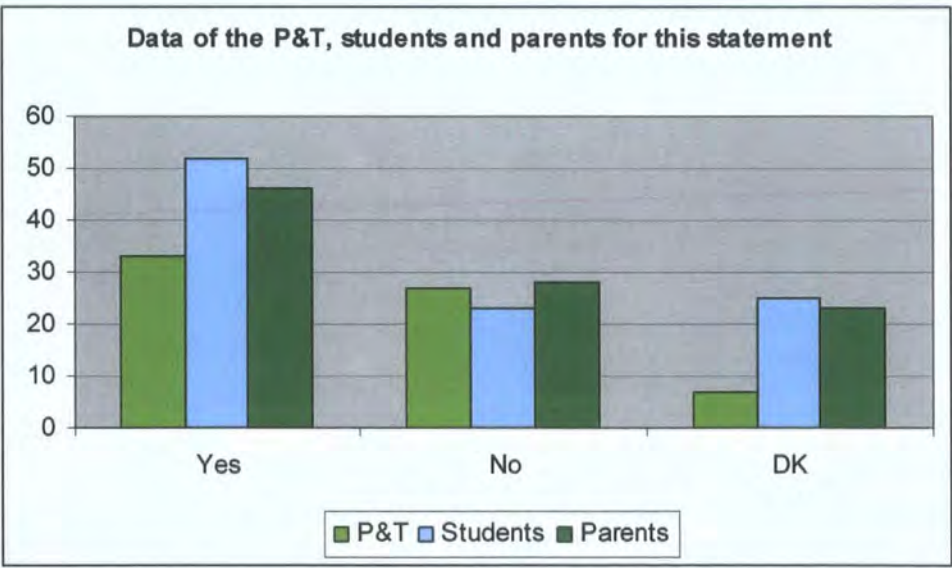
**Table 41 Data of the P&T, students and parents for the marks in Arabic being counted.**

(All values are in percentages)

	Yes	No	DK
P & T:	33	27	7
Students:	52	23	25
Parents:	46	28	23

We find low agreement to the statement but lower disagreement. Even lower are those who don't know the answer. Among the students there is about half agreement. So a large group feels that the marks they get in Arabic are counted in making the decision about academic or technical education. The parents are split up in the ratio of about 5:3:2. The majority of them also feel that the marks of Arabic are counted for decision making.

**Graph 24 (6.5.2) P&T, students and parents for the marks in Arabic being counted.**



If we compare the groups they compare more or less like the previous statement. Again we find the same pattern of answer for this statement. Students and parents agree to this more

that the P&T. The same reasoning as above applies to this statement. One more point. This may be a school specific situation where in some schools the state of affairs is such and this case and in some it isn't and the answers may be reflecting this.

So, on the whole we can say that most of the sample feels that the content of Arabic lessons covers all reading, writing and speaking, and that it is just right for the students – not too difficult, not too easy. The percentage of those who say that the students have tests including Arabic to decide if they will be allowed to take academic education or technical education and who don't think so are very close which may be due to different schools they go to. However, more of the informants think that the marks they get in Arabic are counted in making the decision about academic or technical education.

That there is little factual knowledge about Arabic and its significance for career, needs to be specially attended to. It may be suggested that orientation courses in schools should introduce information about this.

**6.5.3 The third set of statements /questions**

(10) I think the school should give more time to Arabic

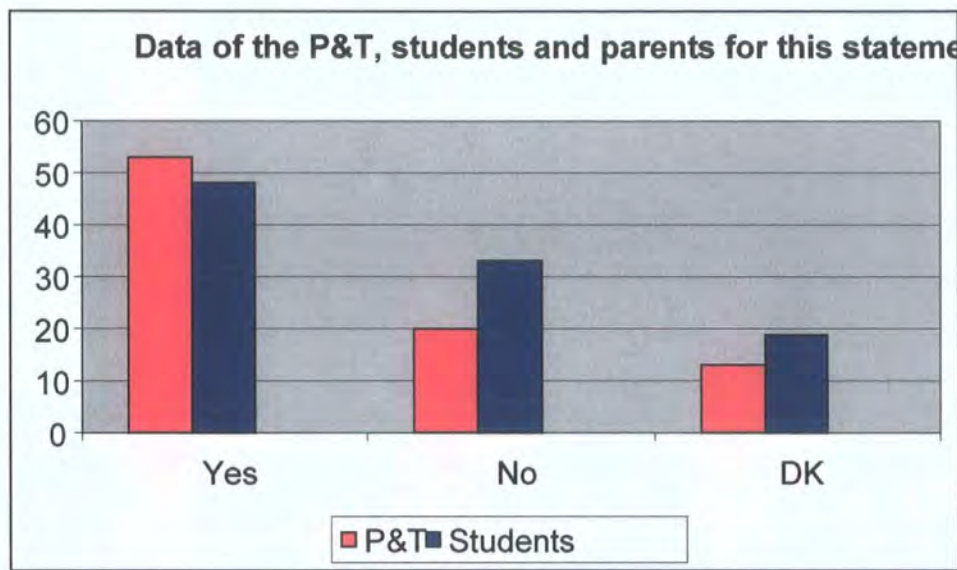
**Table 42 (6.5.3) Data of the P&T, students and parents for the school should give more time to Arabic.**

(All values are in percentages)

	Yes	No	DK
P & T:	53	20	13
Students:	48	33	19
Parents:	-	-	-

Looking at the group internal dynamics, more than half the P&T would like more time to be given to Arabic. The students too are close to half for saying yes. But there seem to be somewhat more students who say no. A group among students is without interest or including other languages. It may be reminded that variation is statistically significant as pointed in 6.3 above.

**Graph 25 (6.5.3) P&T, students and parents for the school should give more time to Arabic.**



Across groups, predictably, more P&T agree to this statement. They would like the students to do better as is expected of them and so would like to devote more time to Arabic. Actually, going back to 6.5.1(1) above in case of the statement ‘I grade myself as a fluent speaker of Arabic’ we do see that the P&T do seem to have very strict norms for grading themselves and so it is not surprising that they would want the same for their students. Not to take the credit away from the students, 48 % of them say yes to this statement.

It might be said that despite the lack of knowledge about the significance of Arabic in career and study decision, these groups want more Arabic. This could be interpreted as that they think still that anyway it is important to have more proficiency.

(11) Arabic should be the medium of instruction in this school (Pa Q 66)



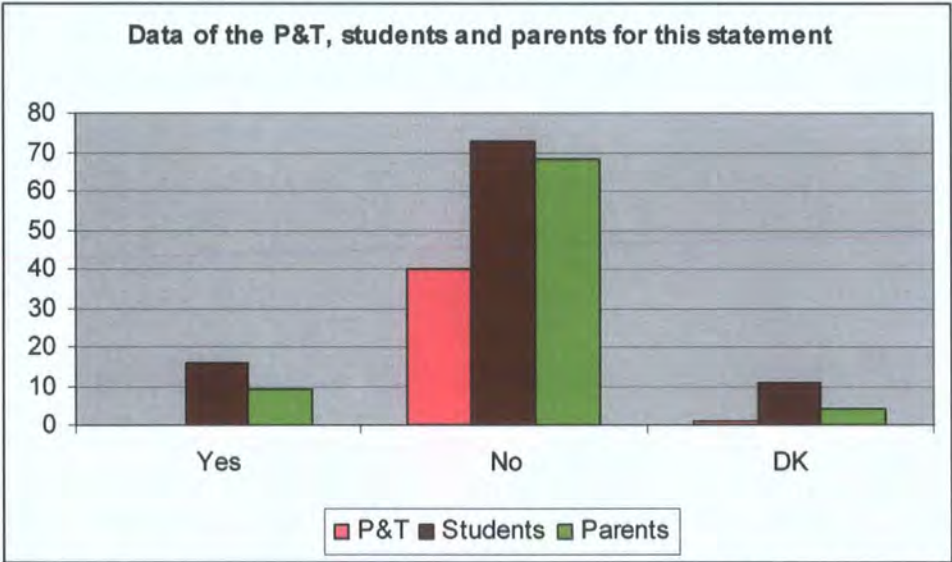
**Table 43 (6.5.3) Data of the P&T, students and parents for Arabic should be the medium of instruction in this school.**

(All values are in percentages )

	Yes	No	DK
P & T:	0	40	3
Students:	16	73	11
Parents:	9	68	4

Within the group, no P&T agree to Arabic being the medium of instruction. There is only 43% response and the others did not answer. Three of them still don’t know the answer or don’t want to answer. Students have a more clear position. 73% definitely do not want Arabic as the language of instruction in school. One out of ten does not want to answer and 16% say yes. The parents also are clear about their position on the statement – they don’t want Arabic as the language or medium of instruction. However there are some that did not answer

**Graph 26 P&T, students and parents for Arabic should be the medium of instruction in this school.**



Looking at the picture across the groups, the P&T are aware that the students do not know Arabic well and so if the language of instruction is Arabic it would be twice as difficult for the students to understand the lessons. So even if there are only 40% of P &T who say no,

it is a definite no since there are no P&T who say yes at all. Parents also see this point and so they would not want Arabic to be the medium of instruction. It is also possible that instruction in Arabic would mean that the parents would be totally out of the academic picture of their children since they would not be able to help their children with studies. As for students, highest percentage in students refuses the statement. Only 16% say yes. These students are in opposition to the teachers and to a lesser extent in opposition to the parents too. I suspect these are the students who grade themselves fluent speakers of Arabic (6.5.1 (1) above) and so understand Arabic perfectly. So classes in Arabic for these students would be something they feel they can handle.

With respect to the 9% yes of the parents, I think these are the staunch pro Arabic parents who are really telling us the ideal situation. Or alternately, they again are the parents who themselves know Arabic very well and their children too know Arabic very well and so have this preference.

(12) The content of Arabic lessons should be Arabic culture

**Table 44 (6.5.3) Data of the P&T, students and parents for the content of Arabic lessons should be Arabic culture.**

(All values are in percentages )

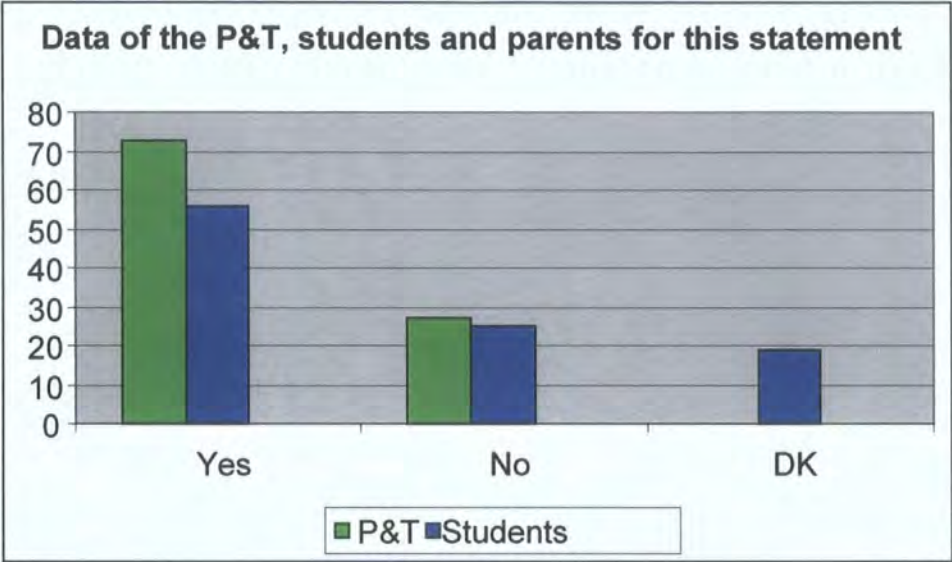
	Yes	No	DK
P & T:	73	27	-
Students:	56	25	19
Parents:	-	-	-

(For absence of parents data refer to 6.5.2 above).

This statement has the opinion of the P&T and the students. Seeing the P&T group, it appears that wanting Arabic lessons to contain Arabic culture and not wanting so had a ratio of about 7:3. With the students, both, those who agree and those who disagree to the statement are clearly different. On the other hand, there is considerable uncertainty among students as one in five do not know or are reluctant to give an answer. That might reflect the inexperience of the students and inability to take a decision.



**Graph 27(6.5.3) P&T, students and parents for the content of Arabic lessons should be Arabic culture.**



At a comparative level, the P&T seem to think this is a good idea. They could be looking at the teaching of Arabic on the same terms as teaching of English where the culture of the west is seen as justifiable content of English lessons. The students may be a little tentative about this and so they say yes but it is not an outright yes.

Part of communication and of knowing a language is getting closer to the culture and the community as pointed out in chapter 3. For instance, the study by Marsh et al (2001) Profiling European CLIL Classrooms, differentiates five relevant dimensions with reference to competence in L2 and awareness in L2 one of which is the cultural dimension. Wannagat (2007) also emphasizes the content of teaching a language. Souto-Manning (2006:573) states “It’s not about teaching the language per se, but navigating socially constructed norms,...” part of which is culture. So this information is very relevant to learning of a language, in this case Arabic. It may mentioned that the researcher is aware that there is a lot of discussion on this. However, for discussion of what content is needed concerning our study further detailed discussion and research are needed, post our study.

(13) The content of Arabic lessons should connect the past with present or modern life

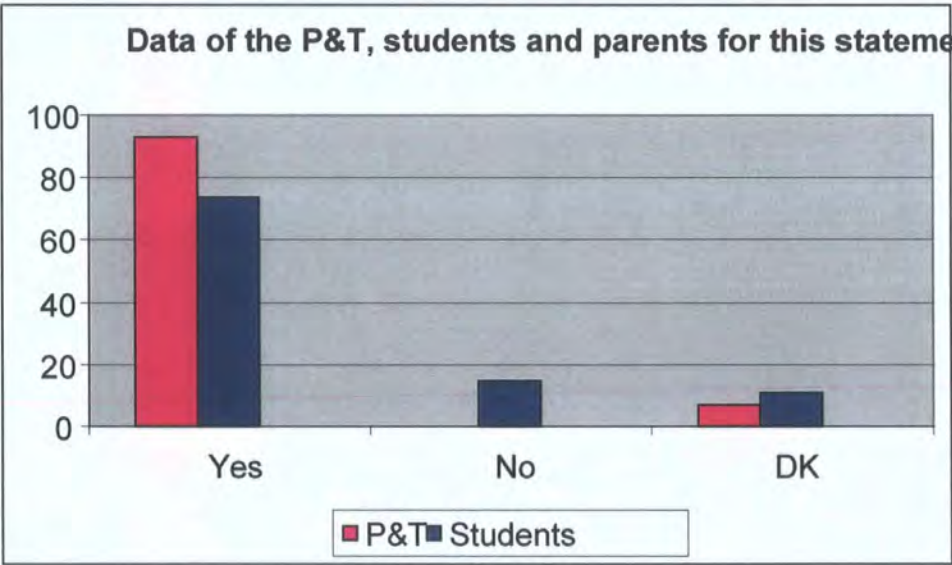
**Table 45 (6.5.3) Data of the P&T, students and parents for Arabic lessons should connect the past with present or modern life.**

(All values are in percentages)

	Yes	No	DK
P & T:	93	0	7
Students:	74	15	11
Parents:	-	-	-

Students who say yes are 74%. A clear 15% don't think it is a great idea. So clearly three fourth of the students think the past and present should be connected in Arabic lessons. Among P&T, almost the whole group is agreeable to the statement. There are about 7% who are not sure but there is clearly no one who disagrees with the proposition in the statement in question.

**Graph 28 (6.5.3) P&T, students and parents for Arabic lessons should connect the past with present or modern life**



The P&T may be thinking that if the content of Arabic lessons connects the past with present or modern life along with learning language in the Arabic classes, the students will also get information through Arabic lessons.

(14) The content of Arabic lessons should consist of daily life situation



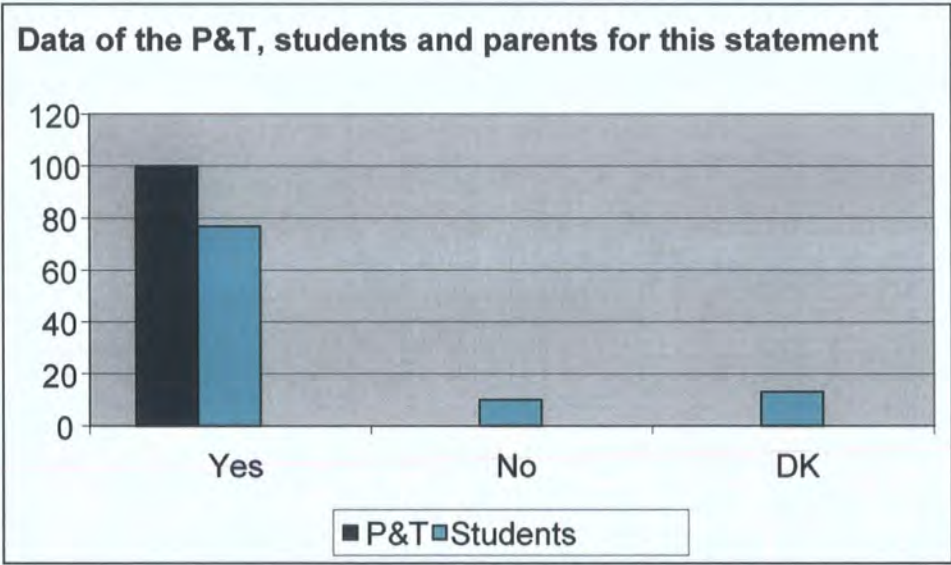
**Table 46 (6.5.3) Data of the P&T, students and parents for Arabic lessons should consist of daily life situation.**

(All values are in percentages)

	Yes	No	DK
P & T:	100	-	-
Students:	77	10	13
Parents:	-	-	-

100% P&T say yes. So it is a unanimous answer. Within the students group, 77% students think the content of Arabic lessons should consist of daily life situation. There is still one out of every ten who does not think so. And a little more than this who don't know or can't say what they want.

**Graph 29 (6.5.3) P&T, students and parents for Arabic lessons should consist of daily life situation.**



The P&T have a point since the language learnt will be useful in daily life situations if it consists of the language used in such situations. But the students are still hovering at 77% yes. Looking at the previous and this statement together, it seems like the students' level of involvement is about the same in both cases.

The reader may be reminded that the content of the curriculum is what we are trying to get at.



We might summarize that practically the whole sample thinks the school should give more time to Arabic but that Arabic should not be the medium of instruction in this school. The sample is together in agreeing that the content of Arabic lessons should be Arabic culture and the content of Arabic lessons should connect the past with present or modern life. A big majority thinks that the content of Arabic lessons should consist of daily life situation.

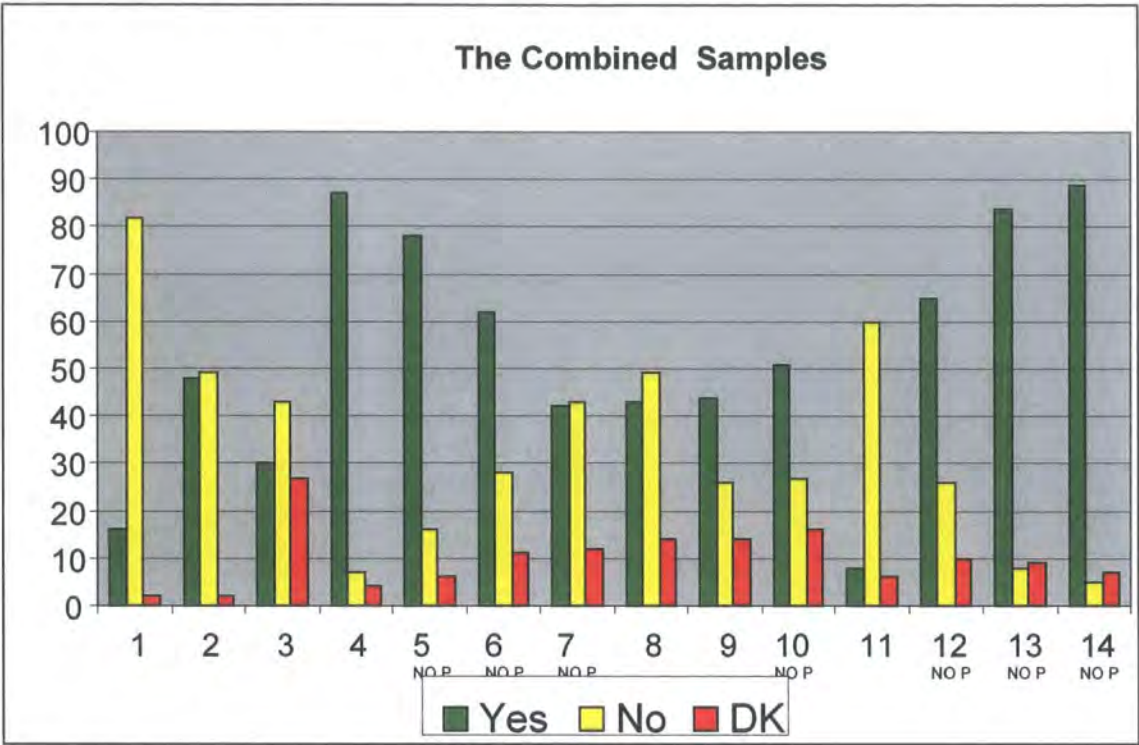
### 6.5.4 To sum up.

Based on the analysis above (6.5.1 – 6.5.3), we can draw up what the whole sample says. A table of the average percentages of the whole sample is given below.

**Table 47 (6.5.4) Data of the combined samples for Arabic**

<u>Statements</u>	<u>Yes</u>	<u>No</u>	<u>DK</u>
First Group	All values are in percentages		
1.	16	82	2
2.	48	49	2
3.	30	43	27
4.	87	7	4
Second Group			
5. (no P)	78	16	6
6. (no P)	62	28	11
7. (no P)	42	43	12
8.	43	49	14
9.	44	26	14
Third Group			
10. (no P)	51	27	16
11.	8	60	6
12. (no P)	65	26	10
13. (no P)	84	8	9
14. (no P)	89	5	7

Graph 30 (6.5.4) the combined samples for Arabic



It can be said about the combined samples that very few are fluent speakers of Arabic. A little less than half the sample can understand spoken Arabic but don't understand written or classical Arabic. About half of the P&T and students feel that the school should give more time to Arabic. More P&T than students feel that the school should give more time to Arabic. As few as 8% of the sample can conceive of Arabic being the medium of instruction in the school. That Arabic should be the medium of instruction in the school is not acceptable to almost the whole sample.

The next 6 statements are concerned directly with the content of Arabic lessons and involve only the P&T and students. The content of Arabic lessons should be Arabic culture weighs 65% with them though a good 26% don't think so. This 26% of not agreeing with culture in Arabic classes reminds me of a rather old book "Culture Bound" edited by Valdes (1986) where in the preface to the book she says that each culture is fashioned by pervading and prevailing tenets and the no culture is made of clones. So when a person nurtured in one culture is exposed to another, he has different reactions to it. So far so good. The point she makes is that this encounter with a different culture if accompanied by

another language causes even stronger reactions because the person is faced with two unknowns simultaneously. "Such a predicament may be very threatening and until the threat is removed, language learning may be blocked"(p.vii). I mention this since these 26% who don't like the idea of having Arabic culture in Arabic lessons seem to have company. On the other hand, McKay (2003) thinks that in teaching English as an international language, the value of including topics that deal with the local culture should be taken into consideration.

The content of Arabic lessons should connect the past with present or modern life has a high agreement percentage by students and P&T. This might be an indication of what kind of content is welcome in the books. Higher percentage than for this is for the content of Arabic lessons should consist of daily life situation. About daily life situations, Freeman and Freeman (1998) say "Because people learn language as they use it, it is logical to have them learn English as they study meaningful content, rather than to have them study the English language as a separate subject apart from meaningful content" (p. 32). The same can be assumed to go for learning Arabic.

For factual statements, the content of Arabic lessons covers all reading, writing and speaking 78% students and P&T think so. Much lesser of them (62%) think the content of Arabic lessons is just right for the students – not too difficult, not too easy. This is a strong appeal for looking into the Arabic lessons. The percentages for the Arabic lessons leading to interest in other activities connected to Arabic has very low agreement –an average of 43% and the disagreement is 46%, i.e., there is more disagreement albeit by 3%. Since all variations are statistically significant, it is an indication that the lessons of Arabic classes need to be looked into. It is also quite clear that according to the sample, the dominant group (the locals) does not expect the minority to master their language but a good 27% admit that they don't really know.

Nearly half the sample feels that Arabic exams are part of qualifying exams and failure to pass in them can stop students from opting for the subjects they want is about 44%; this indicates that there is variation among the schools and this is an issue for further

discussion and research. Finally, the whole sample is agreeable that the communication skills in Arabic need to be strengthen.

Findings concerning Arabic can be listed as:

(R. 5)

1. The content of Arabic lessons should consist of daily life situation
2. There are tests including Arabic to decide if the students will be allowed to take academic education or technical education.
3. The content of Arabic lessons should connect the past with present or modern life
4. The content of Arabic lessons covers all reading, writing and speaking
5. The content of Arabic lessons should be Arabic culture

The negative points of the sample are:

1. The informants do not grade themselves as fluent speakers of Arabic.
2. Arabic should not be the medium of instruction in the school

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## **6.6 RESEARCH QUESTION 7**

**(Dealt with before research question 6 for more logical and comprehensive order. Refer to beginning of chapter six)**

The next question is about what is the perception of the students, parents and the P&T themselves about what the P&T as a group in authority need to do to strengthen communication and improve teaching of Arabic. It is not about what the whole sample thinks should be done but how the whole sample perceives the P&T doing this.

**7. Do the minority school P&T feel the need to strengthen communication and improve teaching of Arabic? Add any other programs? (Appendix 12 A- B – C – D)**

### **6.6.1 Role of state in Education Reminder**

In chapter three, 3.2.1 was devoted to the role of the state in immigrant education. This led to the thought that authority, whichever form it is, has an important role to play in

education. The state is important in terms of policies. But beyond that the principals and teachers are also authority, especially in minority schools in the UAE.

By virtue of this fact, introduction of new methods, additional classes or any other new programs can be initiated by the school authorities even if the final permission may come from the home country or from the local government.

There is another point. This question also gauges the perception of the sample about the P&T the authority.

Four questions add up to the answer to this question. These are given below.

Parents =	95	96	106	107
Student =	93	94	104	105
P&T =	101	102	112	113

#### **6.6.1.1 What do the principals/you want to do for the national (Emeriti) culture and identity in your school? (Appendix 12 A)**

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Key for this question:

##### **Master Categories**

1. Very few steps are taken There have been responses of this sort which are put under this.
2. Want students to know and respect the UAE culture. Examples from data: Follow their dress code, rules & regulations. / To promote better understanding, creating atmosphere./ Be aware / learn the culture of the UAE/more time for Arabic./study Islamic studies / To strengthen the relations amongst the people /bonding / Share information and participate in programmes where students can interact more. / Make it a part of the curriculum / Students may be given more time to participate in cultural and educational programs/ teach about Emeriti community.
3. Students should be fluent in Arabic & teaches it. Examples from data: Promote Arabic language and Arabic culture./ Wants students to learn Arabic/ spoken Arabic since it is the language of this country./ If something is done in English, he wants to do it in Arabic too./ Using Arabic language, literature in drama, debates, etc.
4. Celebrate important days. Examples from data: conduct different cultural activities. Celebrate important days & encourages students to participate in it. /more interschool

activities / Patriotic events of the UAE are observed as much as the events of the home-country of the principal's instruction / Celebrate/participate in the UAE culture through food, music, literature and dance./ Celebrating the local festivals./ Have Arabic Assemblies

5. Don't Know

6. Increase teaching hours. Examples from data: Give more time in the timetable

7. Same treatment to both cultures and identities: Examples *from* data: He makes sure that both the cultures are treated equally / respect both cultures.

8. More interaction with the Emirati schools. Examples *from* data: They feel there should be more give and take with Emirati schools not only the minority schools.

9. We are already teaching about UAE. Examples *from* data: we are teaching about UAE's economy, its culture, its past and present happenings, developments from grade 1 to 8

10. Educational projects including a national project. Examples *from* data: Coordination with the national program of the state of the work program

11. Focus on the use of media. Examples *from* data: Draft, national radio and newspaper, school wall and topics expression material / focus on the induction programs through radio and TV channels.

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#### **6.6.1.2 What do the principals and teachers want to do for the national (Emirati) culture and identity in your school? (Appendix 12 B)**

This question has been asked of all the groups. The students' answers tell us what the students perceive the principal as wanting to do for the local culture and identity. Some things they would know as they are discussed in the school or announced or implemented and some would be their perceptions. The answers of the parents would be what reaches them through their children, through circulars and notices sent home and through direct talks with the principals if they visit the school independently or in parent teacher meetings. As for the P&T group, we are likely to get from them what may be on the level of ideas in the mind.

Following are the categories of each group with the respective percentages.

#### **6.6.1.3 Parents Q 95. Percentage out of 59.**

(1) No.1, (2 answers)=3.3% Examples from data: Very few steps are taken

(2) No. 2, 5, 6 (34 answers)=57.6% Examples from data: want that students know and respect the UAE culture./ Follow their dress code, rules & regulations. / To promote better understanding, creating atmosphere.

(3) No. 3, 7 (17 answers)= 29% Examples from data: Students should be fluent in Arabic & teaches it./ Promote Arabic language.

(4) No 4, (11 answers)=18.6% Examples from data: Celebrate important days / conduct different cultural activities.

#### **6.6.1.4 Students Q 93 Percentage out of 66**

(2) No. 3, 8 (25 answers)= 38%

Examples from data: Be aware / learn the culture of the UAE/more time for Arabic./study Islamic studies / To strengthen the relations amongst the people /bonding

(3) No. 1, 4, (15 answers)= 22.7%

Examples from data: Wants students to learn Arabic/ spoken Arabic since it is the language of this country./ If something is done in English, he wants to do it in Arabic too.

(4) No. 2, 5, (16 answers)= 24.7%

Examples from data: Conducts programs for spoken Arabic/celebrate imp days & encourages students to participate in it. /more interschool activities / Patriotic events of the UAE are observed as much as the events of the home-country o the principal's instruction

(5) No.6, (3 answers)= 4.5% DK

(6) No. 7, (1 answers)= 1.5% Examples from data: Increase teaching hours / give more time in the timetable

(7) No. 9, (1 answers)= 1.5% Examples from data: Same treatment to both cultures and identities

**6.6.1.5 P&T Qs 101 Percentage out of 18.**

(2) No. 2, 4, 9 (10 answers)= 56%

Examples from data: Share information and participate in programmes where students can interact more. / Make it a part of the curriculum / Students may be given more time to participate in cultural and educational programs/ teach about Emeriti community.

(3) No. 7 (6 answers)= 33% Examples from data: Teaching spoken Arabic, using Arabic language, literature in drama, debates, etc.

(4) No. 5, 6, 8 (12 answers)= 67% Examples from data: Celebrate/participate in the UAE culture through food, music, literature and dance./ Celebrating the local festivals./ Have Arabic Assemblies

(8.) No. 1 (2 answers)= 11% Examples from data: More interaction with the Emeriti schools

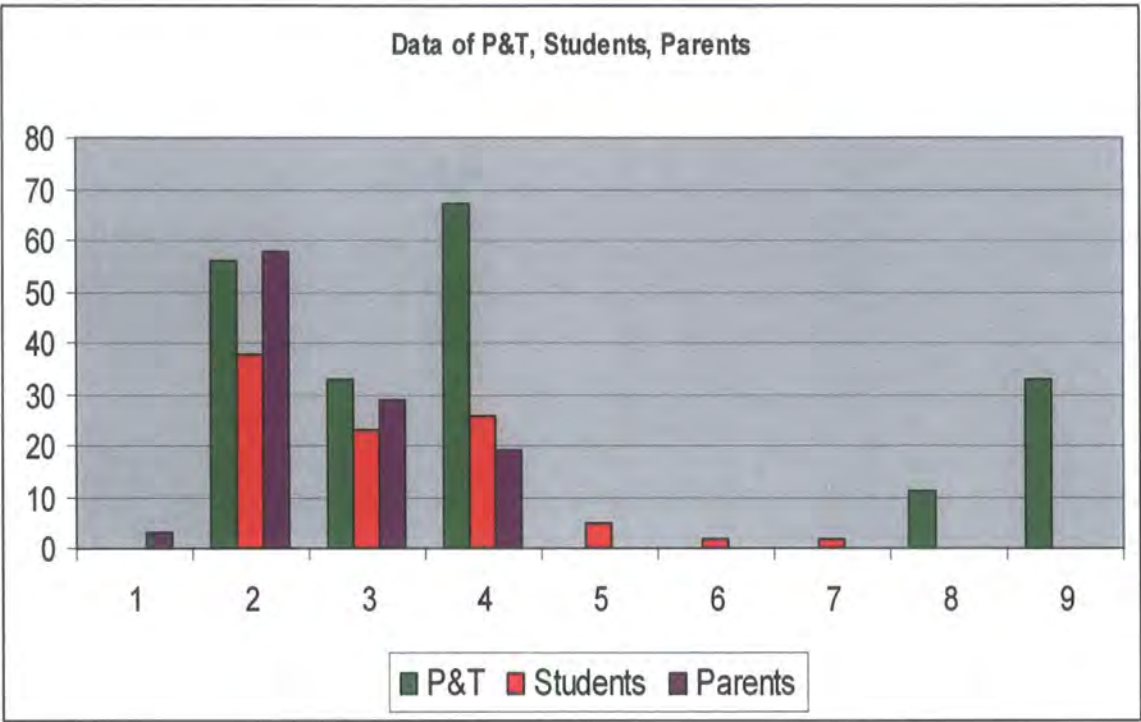
(9.) No. 3 (6 answers)= 33% Examples from data: We are already teaching about UAE’s economy, its culture, its past and present happenings, developments from grade 1 to 8.

**Table 48 (6.6.1) Data of percentages of the three groups, P&T, students and parents for what the principals and teachers want to do for the national (Emeriti) culture and identity in your school?**

<b>Category No.</b>	<b>Data of</b>		
	<b>P &amp; T</b>	<b>Students</b>	<b>Parents</b>
<u>The values are in percentages</u>			
1.	-	-	3
2.	56	38	58
3.	33	23	29
4.	67	26	19
5.	-	5	-
6.	-	2	-
7.	-	2	-
8.	11	-	-
9.	33	-	-



**Graph 31 (6.6.1) Three groups, P&T, students and parents for what the principals and teachers want to do for the national (Emeriti) culture and identity in your school**



**6.6.1.6 Discussion of the three groups**

Looking at the three groups, it can be said that the P&T find category 4 most important. They put all the effort on celebrating local festivals, participating in the UAE culture, food, music and literature and have a lot of Arabic. It involves celebrating and participating in the UAE culture through food festivals, music, literature and dance. For them it is also important to have Arabic Assemblies. On the other hand the most important category for the parents and students is 2. According to them, for the national (Emeriti) culture and identity in the school the principals of their/ their children’s school would like them to know and respect the UAE culture and follow their dress code, rules and regulations and promote a better understanding and create a general atmosphere of peace. They think the P&T want to give more time for Arabic, teach Islamic studies and strengthen the relations among the people by bonding. This category is important for the P&T also but after category 4.

While the next for the students is category 4 which was most important for the P&T, all three groups feel the relevance of category 3, meaning that Students should be fluent in

Arabic. Promoting Arabic language, literature in drama, debates seems like a good idea for their purposes. The students also perceive the P&T as stressing spoken Arabic since it is the language of this country. If something is done in English, the P&T want to do it in Arabic too.

Students also report the principal wanting to increase teaching hours for Arabic and give more time in the timetable. To some extent, they also see the same treatment for both home and Emirati cultures by the principals. There is also a lot of premium on interschool activities, and any other events of the country , category 4.

In lesser percentage the principals want to increase teaching hours and give more time in the timetable for Arabic, treat both the cultures and identities in the same way. They think there should be more sharing of information and more participation in programs where students can interact more. They also feel that all this should be a part of the curriculum and students may be given more time to participate in cultural and educational programs.

There are interesting ideas such as using Arabic language, literature in drama, debates, etc., celebrating UAE food, music, literature and dance. An important thing they say is to have more interaction with the Emirati schools. A small percentage also affirms that they are already teaching about UAE's economy, its culture, its past and present happenings, developments to students from grade 1 to 8.

To summarize this section it may be said that category 2, want students to know and respect the UAE culture, category 3, Students should be fluent in Arabic & teach it and category 4 Celebrate important days turn out to be most important for all three groups but in different orders – for the P&T it is category 4 and 2; for students it is 2, 4 and 3 while for the parents it is 2, 3 and 4.

#### **6.6.1.7 Data from Informal Interviews**

Data for this open ended question was also collected from the group of officers and ministers.

(2) 30% Teach the culture of the UAE/ inculcate Islamic values / more time for Arabic./study Islamic studies / To strengthen the relations amongst the people /bonding/ teach about Emirati community./

(3) 20% Teaching spoken Arabic, using Arabic language, literature in drama, debates, etc.

(4) 40% Conducts programs for spoken Arabic/celebrate important days & encourages students to participate in it. /more interschool activities / Patriotic events of the UAE are observed as much as the events of the home-country. Competitions, educational work on culture and identity in schools are also prescribed.

(10) 20% Educational projects including a national project./ coordination with the national program of the state of the work program

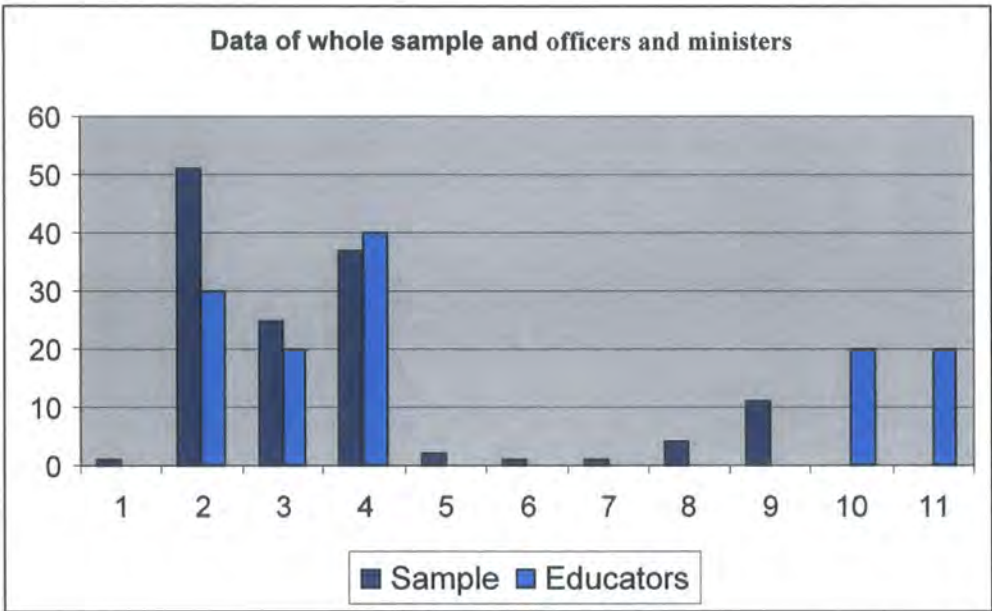
(11) 20% focus on the media, national radio and newspaper, school wall and topics expression material / focus on the induction programs through radio and tv channels.

Following is a table of the percentage of the different groups, of the total sample (N=150+122+30) and of the officers and ministers (N=10).

**Table 49 (6.6.1.7) Data of the combined samples and the officers and ministers for what the principals and teachers want to do for the national (Emeriti) culture and identity in your school.**

Category No.	P & T	Students	Parents		Total	Data from officers and ministers
The values are in percentages						The values are in percentages
1.	-	-	3	=	1	-
2.	56	38	58	=	51	30
3.	33	23	29	=	25	20
4.	67	26	19	=	37	40
5.	-	5	-	=	2	-
6.	-	2	-	=	1	-
7.	-	2	-	=	1	-
8.	-	11	-	=	4	-
9.	-	33	-	=	11	-
10.	-	-	-	=	-	20
11.	-	-	-	=	-	20

**Graph 32 (6.6.1.7) Combined samples and the officers and ministers for what the principals and teachers want to do for the national (Emeriti) culture and identity in your school.**



**6.6.1.8 Discussion**

Comparing the results of the combined samples as a whole with those of the officers and ministers, it is clear that while for the sample category 2 is most important, for the educators it is 4. That means the sample sees teaching of UAE culture, inculcating Islamic values, teaching Islamic studies are on priority along with strengthening the relations amongst the people and bonding with them. For the national (Emeriti) culture and identity in the school they also want to go for teaching about Emeriti community.

On the other hand, the officers and ministers see category 4 as most important which the sample sees as second priority. The officers and ministers place a lot of premium on conducting programs for spoken Arabic, celebrate important days & encourage students to participate in it. More interschool activities and patriotic events of the UAE be observed as much as the events of the home-country. This can be summarised as a need for more educational work on culture and identity in schools.

Beyond this, using Arabic language, literature in drama, debates, etc. teaching spoken Arabic since it is the language of this country and doing in Arabic what is done in English

is an important point for the officers and ministers . To the same extent they give importance to educational projects including national projects and coordination with the national program of the state. The last point the officers and ministers make is that they see what the principals should do is use the national radio and newspaper, school wall and topics, other material for expression and focus on the induction programs through radio and tv channels.

As for the combined samples, they believe like the officers and ministers that Arabic language, literature in drama debates and so on, is the thing to do. Some of them also feel they are already teaching about UAE's economy, its culture, its past and present happenings and developments from grade 1 to 8. To a lesser extent more interaction with the Emeriti schools, increase in teaching hours and more time in the timetable is suggested.

The officers and ministers differ from the combined samples in that they make a point of educational projects including national projects, coordination with the national programs, national radio and newspaper, notice boards and topics expression material and focus on the induction programs through radio and TV channels which the sample does not refer to at all. Finally, the combined samples are different in that it suggests more interaction with the Emeriti schools, increase in teaching hours and more time in the timetable is suggested.

As pointed out in chapter 3 and in 6.6.1.6 above, the emphasis in literature on recreating the target language community and culture in language teaching is borne out in our sample by the P&T. They do see the principals as quite with it in stressing the celebration and participation in the local culture.

Main findings for the question: What do the principals/you want to do for the national (Emeriti) culture and identity in your school?

**Combined sample:**

Want students to know and respect the UAE culture

Celebrate important days

**Officers and ministers:**

Celebrate important days

Want that students know and respect the UAE culture

### **6.6.2 How do you / they encourage its (culture and identity) development in your school? (Appendix 12 C)**

Parents=	95	96	106	107
Students =	93	94	104	105
P&Ts =	101	102	112	113

The previous question enquires what should be done for the (Emeriti) culture and identity. This question follows up the same point. It probes how the informants perceive it is encouraged and done by the principals.

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#### **Key for this question**

#### **Master Categories**

1. Arranging different activities. Examples from data: Celebrate different important days. / make students aware of national leaders. / Conducting cultural programs./ Conducting different cultural programs & encourages students to participate in it./ Celebrating important days in the history of UAE / Visits to museum / Visits to heritage village / . /
2. Appointing good, fluent and experienced Arabic teachers. Examples from data: Promote Arabic / By encouraging the teachers/appointing good teachers who are friendly and relate to our problems responsibly / Quick replacement of teachers if a teacher leaves./qualified teachers / By allowing students and teachers to find ways to understand Arabic well. tries to understand the students' problems and solve them
3. Taking part in all activities intimated by MOE. Examples from data: Encourages them to participate in different activities./ Promoting Arab cultural activities / hennas designing, Arabic culture and dances / Participation in extra curricular activities, e.g., Arabic functions, drama, play, drawing, Quoran competitions, etc

4. Follow their dress code and discipline. Examples from data: Know and respect the UAE culture
  5. Nothing. Examples from data: DK / info of UAE culture in our curriculum
  6. Encourages us to communicate in Arabic with Arabic teachers: Examples from data: / Presentation on UAE, its customs, traditions are shown. / / Good lessons/ more time / periods on Arabic and social studies./regular lessons / enforce
  7. Other:..This is a general category and important in terms of perception. Examples from data: Tries his best
  8. By keeping Qirat competitions. Examples from data: Hold Qu'ran competitions.
  9. By calling a chief guest: Examples from data: Calling important personalities for distribution of awards, calling TV channels
  10. More participation of students and their parents. Examples from data: Get parents and students to participate in activities.
  11. More participation of teachers and staff. Examples from data: We must have more participation of teachers and the staff in all activities.
  12. More interaction with other institutions. Examples from data: There must be more interaction with other institutions.
-

Following are the parents' responses.

**6.6.2.1 Parents Q. 96. percentage out of 57**

(1.) No. 1, 3 (19 answers) = 33% Examples from data: Arranging different activities/celebrate different important days./,make students aware of national leaders. / Conducting cultural programs.

Participation in extra curricular activities, e.g., Arabic functions, drama, play, drawing, Quoran competitions, etc

(2.) No. 2 (14 answers) = 25% Examples from data: Appointing good, fluent and experienced Arabic teachers./ promote Arabic. Encouraging the teachers/appointing good teachers who are friendly and relate to our problems responsibly /

(3.) No. 4 (16 answers)= 28% Examples from data: Encourages them to participate in different activities.

(4.) No 5, 6 (7 answers) = 12% Examples from data: Follow their dress code and discipline./ Know and respect the UAE culture

(5.) No 7 (1 answers) = 2% Examples from data: Nothing

**6..6.2.2 Students Q. 94. percentage out of 70**

(1.) No. 3, 7 (34 answers) = 49% Examples from data: Conducting different cultural programs & encourages students to participate in it./ Celebrating important days in the history of UAE

(2.) No. 1, 4 (12 answers) = 17% Examples from data: By encouraging the teachers/appointing good teachers who are friendly and relate to our problems responsibly / Quick replacement of teachers if a teacher leaves./qualified teachers

(3.) No. 9 (3 answers) = 4% Examples from data: Promoting Arab cultural activities / hennas designing, Arabic culture and dances

(5.) No. 6, 11 (14 answers) = 20% Examples from data: DK / info of UAE culture in our curriculum



(6) No. 2, 5 (25 answers) = 36% Examples from data: Encourages us to communicate in Arabic with Arabic teachers/presentation on UAE, its customs, traditions are shown. /tries to understand the students' problems and solve them / Good lessons/ more time / periods on Arabic and social studies./regular lessons / enforce

(7) No. 8 (2 answers) = 3% Examples from data: Tries his best

(8) No. 10 (1 answer) = 1.4% Examples from data: By keeping Qirat competitions

(9) No. 12 (1 answer) = 1.4% Examples from data: By calling a chief guest, distribution of awards, calling T.V. channels

#### **6.6.2.3 P&T Qs 102                      percentage out of 18**

(1) No. 1, 2, 7, ( 12 answers)= 67% Examples from data: Visits to museum / Visits to heritage village / . / Taking part in all activities intimated by MOE

(2) No. 11, 12, (10 answers)= 56% Examples from data: By allowing students and teachers to find ways to understand Arabic well.

(3) No. 3, (10 answers)= 56% Examples from data: Participation in extra curricular activities, e.g., Arabic functions, drama, play, drawing, Qur'an competitions, etc

(10) No. 4, (2 answers) = 11% Examples from data: More participation of students and their parents.

(11) No. 5, (6 answers) = 33% Examples from data: More participation of teachers and staff

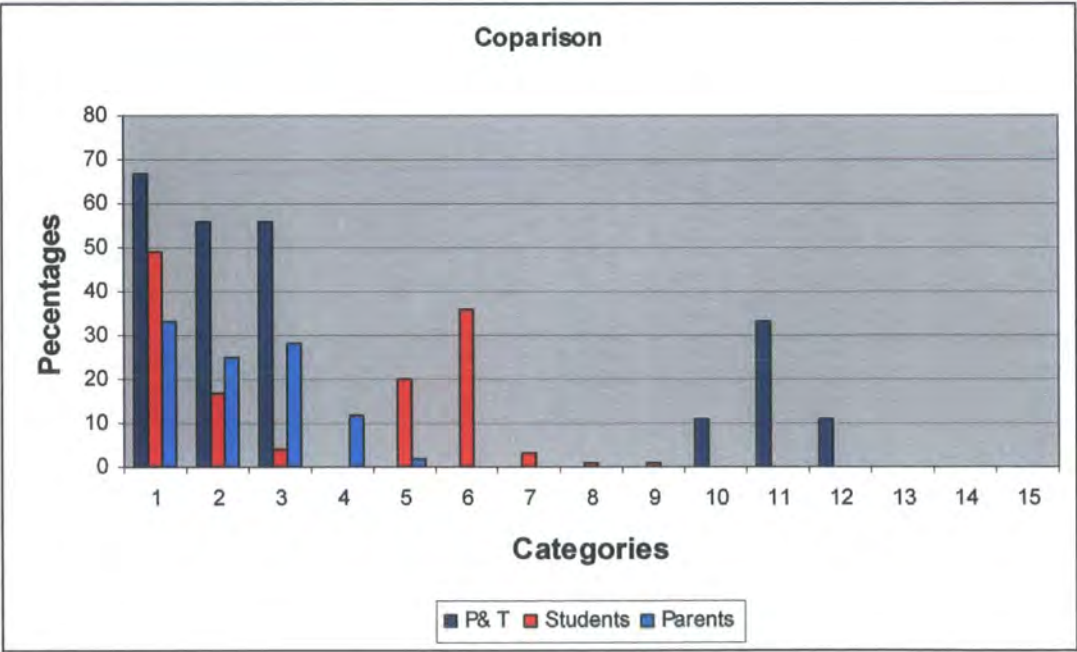
(12) No. 6, (2 answers) = 11% Examples from data: More interaction with other institutions

Following is the table of the response percentages of the three groups, P&T, students and parents.

**Table 50 (6.6.2) Data of P&T, Students and Parents for how do they encourage its (culture and identity) development in your school.**

Category No.	P & T	Students	Parents
The values are in percentages			
1.	67	49	33
2.	56	17	25
3.	56	4	28
4.	-	-	12
5.	-	20	2
6.	-	36	-
7.	-	3	-
8.	-	1	-
9.	-	1	-
10.	11		
11.	33		
12.	11		

**Graph 33 (6.6.2) P&T, Students and Parents for how do they encourage its (culture and identity) development in your school**



#### **6.6.2.4 Comparison of students, parents and P&T**

All three groups agree that category (1) is the most important way in which P&T encourage the development of Emirati culture and identity in the school. That means by arranging different activities/celebrating different important days and making students aware of national leaders; conducting cultural programs; further, visits to museum / visits to heritage village. On the next level for the P&T are categories 2 and 3 which deal with appointing good, fluent and experienced Arabic teachers and promoting Arabic; by encouraging the teachers, appointing good teachers who are friendly and relate to the problems of the students. Quick replacement of teachers and encouragement of good relations between students and teachers are other ways. Other ways are taking part in all activities proposed by MOE, participation in different activities and henna designing, Arabic culture and dances, participation in Arabic functions, drama, play, drawing, Quoran competitions, etc. Another important point made is more participation of teachers and staff. Somewhat less, but important is also the participation of teachers and staff and more interaction with other institutions.

After category 1, students go in a big way for category 6 which is that the principals encourage the students to communicate in Arabic with Arabic teachers, encourage presentations on UAE, its customs, traditions are shown. They also think appointing good teachers and good relations between teachers and students is a way.

The parents react like P&T in that for them also, like the P&T, categories 2 and 3 come after category 1 though to a lesser degree of importance. One way is to follow their dress code and discipline and know and respect the UAE culture.

##### **6.6.2.4.1 Data from semi structured Interviews**

Data for this open ended question was also collected from the group of officers and ministers

(1.) 50% Examples from data: Arranging different activities/celebrate different imported days./,make students aware of national leaders. / Conducting cultural programs./allocate quotas for the culture of the UAE and teaching of Arabic/ induction of UAE culture and follow-up,

(2.) 30% Examples from data: By encouraging the teachers/appointing good teachers who are friendly and relate to our problems responsibly / Quick replacement of teachers if a teacher leaves./qualified teachers/ try to facilitate an attractive environment for learning the UAE culture / through he teaching of the community and minority Arabic language, social studies.

(8.) 50% Examples from data: Competitions on the rules of Islamic culture.

(13) 20% Examples from data: Intensive visits of officials of the ministry or district officers.

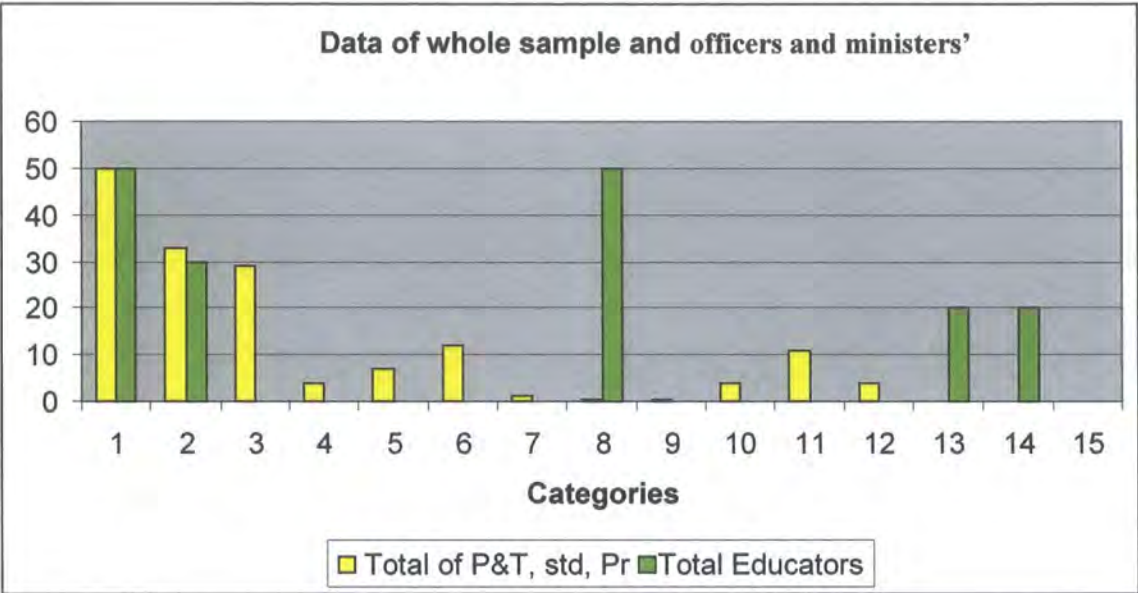
(14) 20% Examples from data: Promotional material and material friendly to students.

Following is a table of the percentage of the different groups, of the combined samples (N=150+122+30) and of the officers and ministers (N=10).

**Table 51 (6.6.2.4.1) Data of the combined samples and the officers and ministers for how do they encourage its (culture and identity) development in your school**

Category No.	P & T	Students	Parents		Total	Data from officers and ministers
The values are in percentages					The values are in percentages	
1.	67	49	33	=	50	50
2.	56	17	25	=	33	30
3.	56	4	28	=	29	-
4.	-	-	12	=	4	-
5.	-	20	2	=	7	-
6.	-	36	-	=	12	-
7.	-	3	-	=	1	-
8.	-	1	-	=	.3	50
9.	-	1	-	=	.3	-
10.	11	-	-	=	4	-
11.	33	-	-	=	11	-
12.	11	-	-	=	4	-
13.	-	-	-	=	-	20
14.	-	-	-	=	-	20

**Graph 34 (6.6.2.4.1) combined samples and the officers and ministers for how do they encourage its (culture and identity) development in your school**



In the final analysis of the section, the comparison is made between the total sample and the educators. Both, the sample and the officers and ministers find categories 1 and 2 almost equally important.

Interesting is category 8 which is very low in the sample but very high in the officers and ministers. This category is about competitions on the rules of Islamic culture. This very categorically means that the people involved in education feel that the way to encourage the development of the UAE culture and identity is to do so by holding more ‘competitions of the Islamic rules’. These are the exact words of the informants. This needs to be explained. In an Islamic country, it is part of traditions to hold competitions like these where there are competitions about the rules given in the Qur’an and the recitation of the Qur’an. So when more and more people know about them there would be more knowledge of the Emeriti culture and identity.

Two other categories that are stressed by the officers and ministers, and totally absent in the combined samples are 13 and 14 - Intensive visits of officials of the ministry or district officers and promotional material and student friendly material. That means the officers and ministers see constant tracking or monitoring would do good in the direction of encouraging Emirates culture and identity. This is a disciplinary point. The next point about promotional material and student friendly material is more in line of taking constructive academic steps.

Main findings for the question: How do you / they encourage its (culture and identity) development in your school?

Combined samples:

1. Arranging different activities/celebrate different important days
2. Appointing good, fluent and experienced Arabic teachers./ promote Arabic

Officers and ministers:

1. Arranging different activities/celebrate different important days
8. By holding Qirat competitions
2. Appointing good, fluent and experienced Arabic teachers

**6.6.3 How does he/they perceive the means for improving the teaching of Arabic in the school? (Appendix 12 D)**

P&T	=	101	102	112	113
Students	=	93	94	104	105
Parents	=	95	96	106	107

This question and the next deal with teaching of Arabic and the language itself. Following is the key for this question.

---

Key for this question

**Master Categories**

1. By making the teaching of Arabic easier: Examples from data: By making the teaching of Arabic easier for the students by translating in their native language & English.
2. By encouraging: Examples from data: By encouraging them to learn and develop better communication skills in Arabic (including more Arabic books). Arabic learning and teaching communication.
3. Appointing good fluent & experienced Arabic teachers: Examples from data: Appointing good, fluent and experienced, qualified Arabic teachers / bring more improvement / Arabic teachers who can communicate in English, holding at least 3 classes per week / Make sure lectures are attended by students./ weekly tests for Arabic / By paying more attention to this/teaching of Arabic
4. Don't know: Examples from data: Enough.
5. Do presentation, concerts in Arabic. Examples from data: By creating Arabic related cultural programs / make it compulsory / more time for Arabic assembly / By adding more activities / Interhouse competitions. / Quiz programs, speeches, drama, etc. / Visits of delegates and guests to give workshops
6. Wants students to know more about Arabic. Examples from data: Wants students to know more about Arabic and the History of Arabic Emirati culture.
7. Get the students to read and write Arabic. Examples from data: Make it compulsory / Is planning to introduce new and easy Arabic books to understand easily./ Show audiovisual programs / Audiovisual extracts on situations / Spoken Arabic cassettes / By making the content of the text books more relevant to the non-Arabic speaking students and

9. Assessment of problems. / Examples from data: Addressing the problems of the modern society.

10. Encourages students to arrange extra classes for Arabic. Examples from data: Speak Arabic

11. Tries to admit Arab students so that the other students know more about Arab culture

The responses of the parents, students and P&T is given below.

**6.6.3.1 Parents Q 106** **percentage out of 88**

(1) No.1, (19 answers) = 22% Examples from data: By making the teaching of Arabic easier for the students by translating in their native language & with English.

(2) No. 2, (2 answers) = 2% Examples from data: By encouraging them to learn and develop better communication skills in Arabic (including more Arabic books).

(3) No. 3, ( 15 answers)= 17% Examples from data: Appointing good fluent & experienced Arabic teachers

(4) No. 4, ( 1 answers)= 1% Examples from data:Don't know/enough.

(5) No. 5, ( 4 answers)= 5% Examples from data: Do presentation ,concerts in Arabic

(6) No. 6, ( 1 answers)= 1% Examples from data: Making the subject compulsory

**6.6.3.2 Students Qs 104. percentage out of 55**

(3) No. 1, 9, 12 (19 answers)= 35% Examples from data:Appointing good, fluent and experienced, qualified Arabic teachers / bring more improvement / Arabic teachers who can communicate in English, holding at least 3 classes per week / Make sure lectures are attended by students./ weekly tests for Arabic



(5) No. 2 (15 answers) = 27% Examples from data:By creating Arabic related cultural programs / make it compulsory / more time for Arabic assembly

(6) No. 3 (4 answers) = 7% Examples from data:Wants students to know more about Arabic and the History of Arabic Emeriti culture

(7) No. 4, 6 (13 answers)= 24% Examples from data:Get the students, , to read and write Arabic./make it compulsory / Is planning to introduce new and easy Arabic books to understand easily.

(8) Ans. 5, 11 (8 answers) = 15% Examples from data:Encourage the students to mix with Arabic teachers/take help with management. / By encouraging teachers and parents

(9) No. 7, (1 answer) = 2% Examples from data:Assessment of problems

(10) No. 8, (8 answers) = 15% Examples from data: Encourages students to arrange extra classes for Arabic / speak Arabic

(11) No. 10 (1 answer) = 2% Examples from data:Tries to admit Arab students so that the other students know more about Arab culture

#### **6.6.3.3 P&T Qs 112**

**percentage out of 18.**

(2) No. 11, (2 answers)= 11% Examples from data: Arabic learning and teaching communication

(3) No. 12, (2 answers)= 11% Examples from data: By paying more attention to this/teaching of Arabic

(5) No 1, 2, 3. 7 (16 answers)= 89% Examples from data: By adding more activities / Interhouse competitions / Quiz programs, speeches, drama, etc. / Visits of delegates and guests to give workshops

(7) No. 4, 6, 8, 9 (12 answers)= 67% Examples from data: Show audiovisual programs / Audiovisual extracts on situations / Spoken Arabic cassettes / By making the content of the text books more relevant to the non-Arabic speaking students and

(8) No 5 (4 answers)= 22% Examples from data: More promoting of Arabic teachers

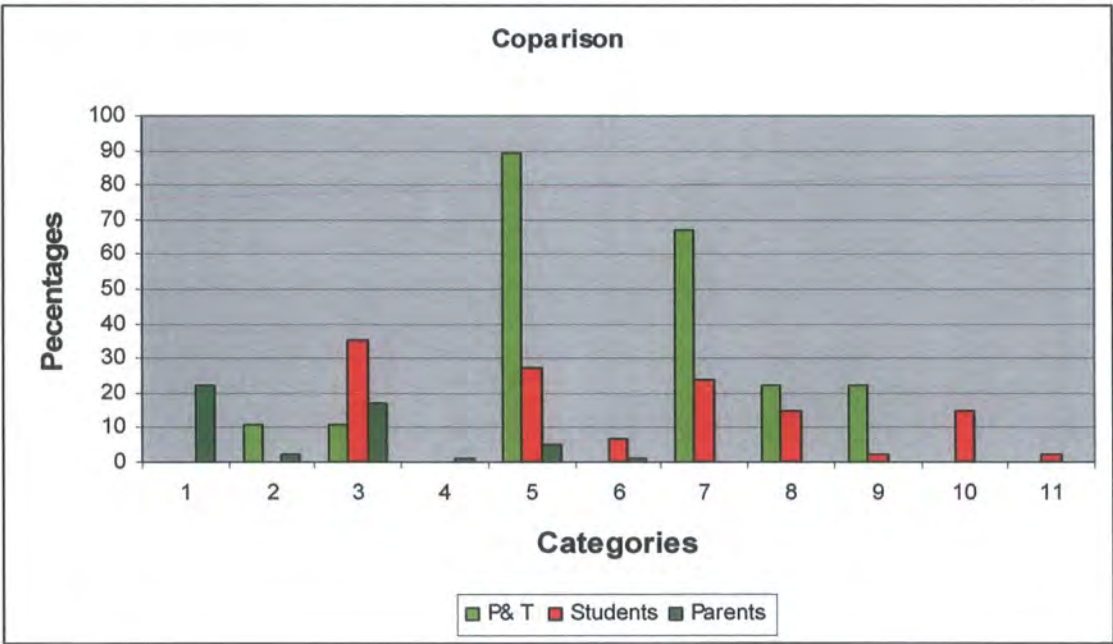
(9) No. 10 (4 answers)= 22% Examples from data: Addressing the problems of the modern society.

Following is the table of the response percentages of the three groups, P&T, students and parents.

**Table 52 (6.6.3) Data of P&T, Students and Parents for how the means for improving the teaching of Arabic in the school are perceived.**

Category No.	P & T	Students	Parents
The values are in percentages			
1.	-	-	22
2.	11	-	2
3.	11	35	17
4.	-	-	1
5.	89	27	5
6.	-	7	1
7.	67	24	-
8.	22	15	-
9.	22	2	-
10.	-	15	-
11.	-	2	-

**Graph 35 (6.6.3) P&T, Students and Parents for how the means for improving the teaching of Arabic in the school are perceived.**



#### **6.6.3.4 Putting all this together**

To put all this together, the parents think that the means for improving the teaching of Arabic is to make it easier for the students by translating in their native language and English. In addition, appointing good, fluent and experienced, qualified Arabic teachers to bring more improvement is seen as important which is also seconded by students. Other observations by students are Arabic teachers who can communicate in English, at least 3 classes per week, ensuring lectures are attended by students and weekly tests for Arabic. For principals this can also be done by adding more activities, competitions, Quiz programs, speeches, drama, etc. Add to these visits of delegates and guests to give workshops, show audiovisual programs, audiovisual extracts on situations. They also stress the use of spoken Arabic cassettes and making the content of the text books more relevant to the non-Arabic speaking students.

#### **6.6.3.5 Data from semi structure Interviews**

Data for this open ended question was also collected from the group of officers and ministers.

(1) 40% Examples from data: By making the teaching of Arabic easier for the students by translating in their native language & with English.

(2) 20% Examples from data: By encouraging them to learn and develop better communication skills in Arabic (including more Arabic books).

(3). 30%\_Examples from data: Choose teachers specialized in teaching Arabic language materials, fluent in English and have experience in teaching this material /

(5) 90% Examples from data: By adding more activities / Interhouse competitions / Quiz programs, speeches, drama, etc. / Visits of delegates and guests to give workshops, inviting story tellers and writers to the schools.

(7) 70% Show audiovisual programs. Examples from data: Audiovisual extracts on situations / Spoken Arabic cassettes / By making the content of the text books more relevant to the non-Arabic speaking students and concentrate on dialogue and conversations

(10) 20% Examples from data: For teaching of Arabic having a linguistic lab dedicated for Arabic language, , using the Internet resources in teaching Arabic, enrich the school library with the available resources on teaching Arabic.

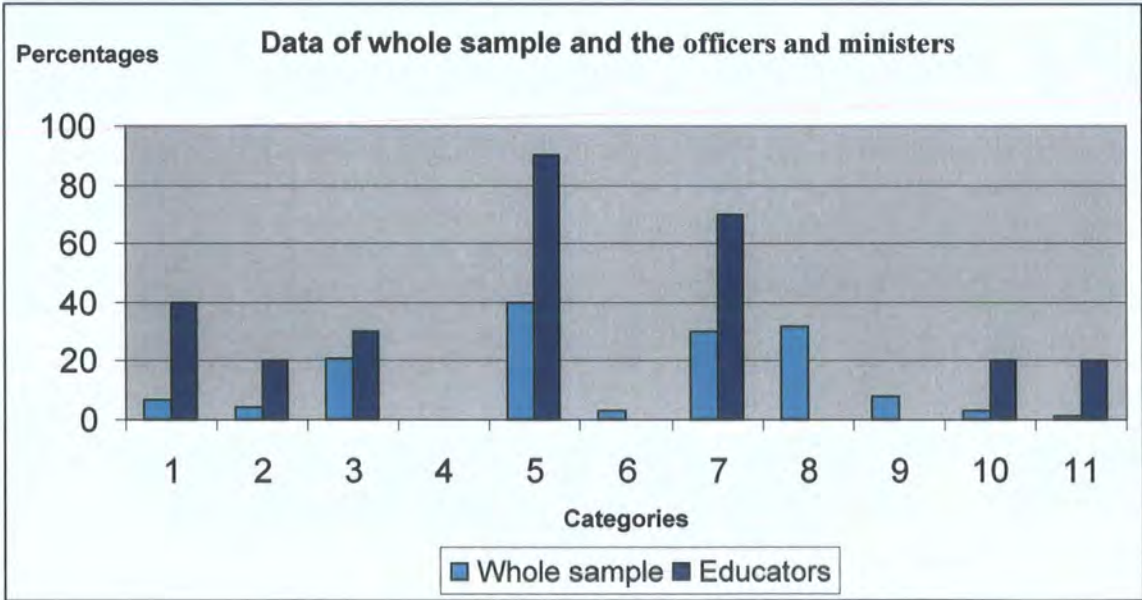
(11) 20%\_Examples from data: Material in Arabic language must be taught by Arab teachers and not minority

Following is a table of the percentage of the different groups, of the total sample (N=150+122+30) and of the officers and ministers (N=10).

**Table 53 (6.6.3.5) Data of the combined samples and the officers and ministers for how the means for improving the teaching of Arabic in the school are perceived**

Category No.	P & T	Students	Parents		Total	Data from officers and ministers
The values are in percentages					The values are in percentages	
1.	-	-	22	=	7	40
2.	11	-	2	=	4	20
3.	11	35	17	=	21	30
4.	-	-	1	=	.3	-
5.	89	27	5	=	40	90
6.	-	7	1	=	3	-
7.	67	24	-	=	30	70
8.	22	15	-	=	32	-
9.	22	2	-	=	8	-
10.	-	15	-	=	3	20
11.	-	2	-	=	1	20

**Graph 36 (6.6.3.5) Combined samples and the officers and ministers for how the means for improving the teaching of Arabic in the school are perceived**



#### **6.6.3.6 Discussion**

The combined sample can now be compared to the officers and ministers. The most prominent category among the sample and the officers and ministers is 5 – that the teaching of Arabic can be improved by doing presentations and concerts in Arabic, by creating Arabic related cultural programs. Other ways are to devote more time for Arabic assembly and by adding more activities / Interhouse competitions. / Quiz programs, speeches, drama, etc. / Visits of delegates and guests to give workshops. Now this emphasizes interactive teaching/learning rather than only text-book teaching.

The next emphasis is on teaching through different aids- show audiovisual programs / Audiovisual extracts on situations / Spoken Arabic cassettes / By making the content of the text books more relevant to the non-Arabic speaking students and concentrate on dialogue and conversations. Here too, the sample and the officers and ministers are together. Once again the emphasis is on teaching through aids.

Another point that is important for the sample is encouraging the students to mix with Arabic teachers/take help by the management, by encouraging teachers and parents and promoting Arabic teachers.

The officers and ministers also put a lot of emphasis on making the teaching of Arabic easier for the students by translating in their native language & English. This is not a great favorite with the sample.

Three other categories the officers and ministers mention and which are not of great interest to the sample are - by encouraging students to develop better communication skills in Arabic. They also suggest having a linguistic lab dedicated for Arabic language, using the Internet resources and enriching the school library with the available resources on teaching Arabic.

Finally, material in Arabic language should be taught by Arab teachers and not minority teachers is a last suggestion.

The combined sample offers two suggestions not present in the officers and ministers: Encourage the students to mix with Arabic teachers/take help with management. By encouraging teachers and parents / More promoting of Arabic teachers and assessment of problems and addressing the problems of the modern society.

Findings for the question: How does he/they perceive the means for improving the teaching of Arabic in the school?

Combined sample:

5. Do presentation, concerts in Arabic / By creating Arabic related cultural programs

8. Encourage the students to mix with Arabic teachers/take help with management

7. Get the students to read and write Arabic./make it compulsory / Is planning to introduce new and easy Arabic books to understand easily./ Show audiovisual programs

Officers and ministers:

5. Do presentation, concerts in Arabic

7. Get the students to read and write Arabic./make it compulsory

1. By making the teaching of Arabic easier for the students by translating in their native language & English.

#### 6.6.4 What do you / he/they want to do for Arabic language?

P&Ts =	101	102	112	113
Students =	93	94	104	105
Parents =	95	96	106	107

This is the last question in the series of the questions that make up the last research question, 7. It is wanting to do something for the Arabic language itself.

---

Following is the key for this question.

Key for this question

**Master Categories**

1. Improve the standard. Examples from data: Improve the standard of the use of Arabic in the School.
2. Want students to be fluent. Examples from data: Do this by appointing efficient teachers /encourages the children to learn./ Wants students to be fluent /Wants for everyone to speak Arabic like local Arabs so that it will benefit the society / Appoint Arabic teachers / More spoken Arabic / appointed skilled teachers / Encourage Arabic speaking
3. Enough. Examples from data: Nothing in particular / nothing
4. Simplified, understandable Arabic, more hours, more books, extra curricular activities./ Providing improved books, Arabic quizzes / Teaching should be more interactive
5. Teaching Islamic studies. Examples from data: Teach a lot of Islamic studies
6. Have it taught in school. Examples from data: Teach Arabic not only for exams but as a language that would benefit children after./ Boost Arabic by making it a main subject in the exams.
7. Awareness programs for Arabic. Examples from data: Improve its diversity / wants students to learn the language of the Qur'an to understand it better / recite the Qur'an
8. Want students to get above a 50% mark in Arabic
9. Arabic compulsory. Examples from data: Make Arabic compulsory

10. Beginners Arabic also provided. Examples from data: For teaching of Arabic having a linguistic lab dedicated for Arabic language, using the Internet resources in teaching Arabic, enrich the school library with the available resources on teaching Arabic

11. Teachers should organize activities using Arabic besides teaching it. Examples from data: Add more activities and competitions / Create interest among students

12. Involve parents for the Arabic language and to the goal of continued development in this area.

---

The responses of the parents, students and P&T.

**6.6.4.1 Parents Q 107 percentage out of 36**

(1) No. 1 (4 answers)= 11% Examples from data: Improve the standard of the use of Arabic in the School.

(2) No. 2 (22 answers)= 61% Examples from data: Want students to be fluent (by appointing efficient teachers)/encourages the children to learn.

(3) No. 3, 5, (4 answers)= 11% Examples from data: Enough./ nothing in particular

(4) No. 4 (5 answers)= 11% Examples from data: Simplified, understandable Arabic, more hours, more books, extra curricular activities.

(5) No. 6 (1 answers)= 3% Examples from data: Teaching Islamic studies

(6) No. 7 (1 answers)= 3% Examples from data: Have it taught in school not only for exams but as a language that would benefit children after.

**6.6.4.2 Students = Q 105 percentage out of 67**

(2) No. 1, 2 , 6, 11, 12 (65 answers)= 97% Examples from data: Wants students to be fluent / more time /Wants for everyone to speak Arabic like local Arabs so that it will



benefit the society / Appoint Arabic teachers / More spoken Arabic / appointed skilled teachers

(3) No. 5, (3 answer)= 4% Examples from data: Nothing

(4) No. 13 (1 answer)= 1% Examples from data: Providing improved books, Arabic quizzes

(6) No. 3 (2 answer)= 3% Examples from data: Boost Arabic by making it a main subject in the exams.

(7) No. 4, 7 (4 answer)= 6% Awareness programs for Arabic / improve its diversity / wants students to learn the language of the Qur'an to understand it better / recite the Qur'an.

(8) No. 8 (1 answer)= 1% Examples from data: Want students to get above a50% marks in Arabic

(9) No. 9, (3 answer)= 4% Examples from data: Arabic compulsory

(10) No. 10 (1 answer)= 1% Examples from data: Beginners Arabic also provided.

#### **6.6.4.3 P&T= Q 113**

#### **percentage out of 16**

(2) No. 5 (1 answer)= 13% . Examples from data: Encourage Arabic speaking

(4) No. 4 (2 answer)= 25% Examples from data: Teaching should be more interactive

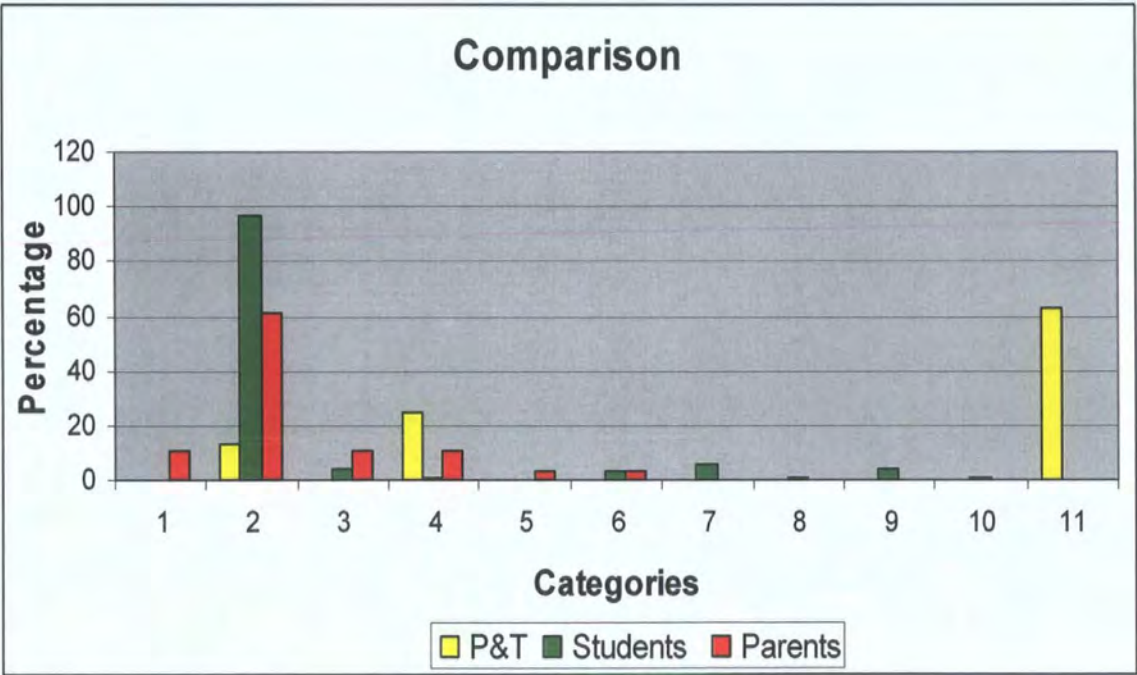
(11) No. 1, 3, 6 (5 answer)= 63% Examples from data: Teachers should organize activities using Arabic besides teaching it / Add more activities and competitions / Create interest among students

Following is the table of the response percentages of the three groups, P&T, students and parents.

**Table 54 (6.6.4) Data of the P&T, Students and Parents for what they want to do for Arabic language**

Category No.	P & T	Students	Parents
The values are in percentages			
1.	-	-	11
2.	13	97	61
3.	-	4	11
4.	25	1	11
5.	-	-	3
6.	-	3	3
7.	-	6	-
8.	-	1	-
9.	-	4	-
10.	-	1	-
11.	63	-	-

**Graph 37 (6.6.4) P&T, Students and Parents for what they want to do for Arabic language**



#### **6.6.4.4 To put all this together**

According to the Parents most important according to the percentages is category 2. This means for them what the principals want to do for Arabic is ensure that the students be fluent in Arabic (by appointing efficient teachers) and be encouraged to learn. The parents feel equally strongly about 1, 3 and 4. To expand this, they also want to improve the standard of the use of Arabic in the School. Some of them want to evolve a simplified, understandable Arabic, give it more hours, more books, extra curricular activities. Some think there is enough done for it.

Students have a very high percentage on believing that the principals want students to be fluent, want everyone to speak Arabic like local Arabs so that it will benefit the society. This is similar to the parents. Also for students, the principals want to do awareness programs for Arabic / improve its diversity / want students to learn the language of the Qur'an to understand it better / recite the Qur'an

As for the P&T, they would like to take care that teachers should organize activities using Arabic besides teaching it / Add more activities and competitions. In addition, they would like to create interest among students / Provide improved books, Arabic quizzes  
Simplified, understandable Arabic, more hours, more books, extra curricular activities./ make teaching more interactive.

#### **6.6.4.5 Data from semi structure interviews**

Data for this open ended question was also collected from the group of educators.

(2) 40%\_Examples from data: Focus on the Arabic language skills of reading, writing, and speaking and listening not on teaching of grammar.

(4) 40% Examples from data: Providing improved books, Arabic quizzes /more resources and multimedia. Teaching should be more interactive

(7) 70% Examples from data: Awareness programs for Arabic / improve its diversity / wants students to learn the language of the Qur'an to understand it better / recite the Qur'an/ create an accepted environment for the Arabic language so it is appreciated and attracts all.

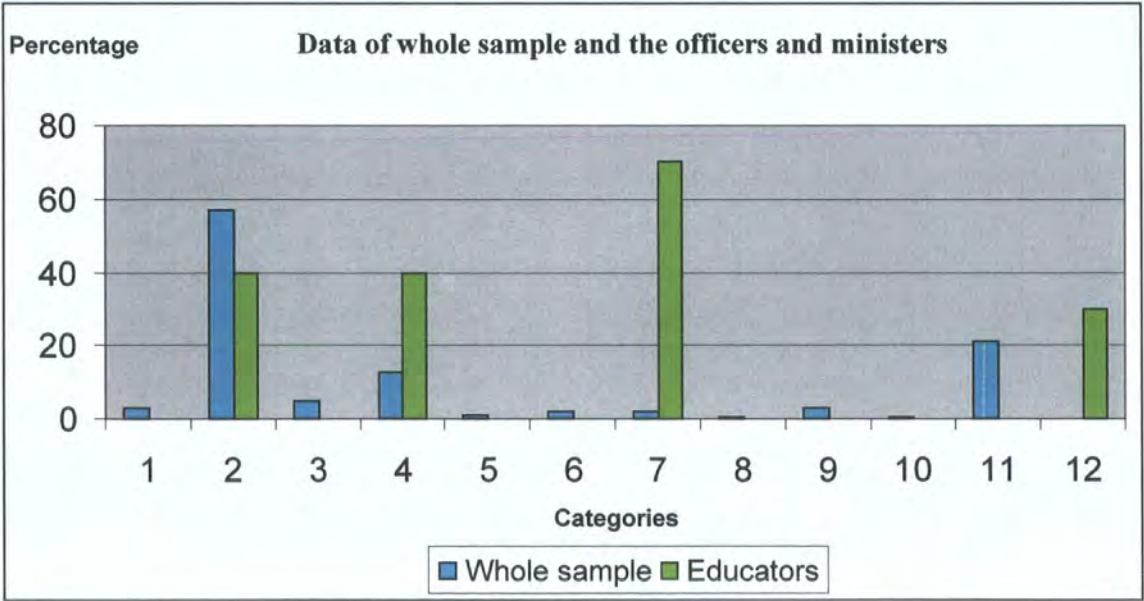
(12) 30% Examples from data: Involve parents for the Arabic language and to the goal of continued development in this area.

Following is a table of the percentage of the different groups, of the total sample (N=150+122+30) and of the officers and ministers (N=10).

**Table 55 (6.6.4.5) Data of the combined sample and the officers and ministers for what they want to do for Arabic language**

Category No.	P & T	Students	Parents		Total	Data from officers and ministers
The values are in percentages					The values are in percentages	
1.	-	-	11	=	3	-
2.	13	97	61	=	57	40
3.	-	4	11	=	5	-
4.	25	4	11	=	13	40
5.	-	-	3	=	1	-
6.	-	3	3	=	2	-
7.	-	6	-	=	2	70
8.	-	1	-	=	.3	-
9.	-	4	-	=	3	-
10.	-	1	-	=	.3	-
11.	63	-	-	=	21	-
12.	-	-	-	=	-	30

**Graph 38 (6.6.4.5) Combined sample and the officers and ministers for what they want to do for Arabic language**



#### **6.6.4.6 Comparison of sample and the officers and ministers**

The questionnaire data can now be compared to the officers and ministers. The combined sample feels that the principals want students to be fluent (by appointing efficient teachers) and encourage the students to learn. More time should be given for Arabic language, more time for everyone to speak Arabic like local Arabs so that it will benefit the society, appoint skilled Arabic teachers and encourage more spoken Arabic, teachers should organize activities using Arabic in addition to teaching it and add more activities and competitions and finally create interest among students. The officers and ministers also want this but in a lesser percentage than the sample does.

On the other hand, for the officers and ministers, most important is category 7 - Awareness programs for Arabic / improve its diversity / wants students to learn the language of the Qur'an to understand it better / recite the Qur'an.

While the next important point for the sample is category 11 - Teachers should organize activities using Arabic besides teaching it / Add more activities and competitions / Create interest among students- the educators show no interest in this direction. Their interest is more in category 4 - Simplified, understandable Arabic, etc. This is important to the sample to a lesser extent.

The final important difference is category 12 which is 30% in the officers and ministers but not at all in the sample. This is - Involve parents for the Arabic language and for the goal of continued development in this area.

#### **6.6.4.7 Findings for: What do you / he/they want to do for Arabic language?**

##### **Whole sample:**

2. Want students to be fluent (by appointing efficient teachers)/encourages the children to learn./ Wants students to be fluent

Educators:

7. Awareness programs for Arabic / improve its diversity /

## 6.7 ALL ABOUT ARABIC

At this point it might be a good idea to recount all that has been found about Arabic in the last 2 research questions.

It might be summarized that most of the sample don't grade themselves fluent speakers of Arabic. Neither is it felt that the locals expect them to master Arabic but the whole sample feels the need to strengthen communication skills in Arabic. The sample see the lessons as being right for the students but opinion about the inclusion of Arabic in tests for selection of academic or technical education are split probably depending on schools. It is commonly felt that the school should give more time to Arabic but don't want it as a medium of instruction. They feel that the content of Arabic lessons should be Arabic culture, connect the past with present and consist of daily life situation.

It can be said that for national (Emeriti) culture the appointment of teachers comes up in each question though in different orders of importance and the use of extra-curricular activities is suggested not only as a means of improving language but also as a means of creating an interest in culture so too holding Qirat competitions.

Teaching of Arabic is seen to improve by creating Arabic related cultural programs, getting the students to read and write Arabic and by introducing new and easy Arabic books and audiovisual programs. Encouragement to students is also seen as important along with translating Arabic literature in the native language of the students and English. It was found that Arabic language could be served by making students fluent in it and create awareness programs.

## 6.8 RESEARCH QUESTION 6

Where do you place English and what is your attitude to English?

### 6.8.1 Statements for agreement

(Appendix 13 A – N)

P&T Qs.82-94

Students Qs 73-86

Parents Qs 78-89

As in the question 6.2 above, the mean and the variance was found for each group and then the formula was applied.

**Table 56 (6.8) The mean (M) and variance (V) for the three groups**

Students	Parents	P&T
M=5	M = 4.631148	M =4
V= 1.531183	V = 1.738086	V = 1.14738

Group 1 = students and parents

Group 2 = students and P&T

Group 3 = parents and P&T

### 6.8.2 WORKING

Refer to 6.2, figure 5 above. The actual working was done for each group and then the value for z found. In each case it was more than 2 as mentioned above in this section.

The formula used is in 6.2 above is repeated below. After that the working is shown.  
b

Formula for calculating the Critical value (z).

$$Z = \frac{\mu_s - \mu_p}{\sqrt{\frac{\text{Var } s}{\frac{\# \text{ of observations of } s}{(X * Y)}} + \frac{\text{Var } p}{\frac{\# \text{ of observations of } p}{(X * Y)}}}$$

### Working

**Figure 6 (6.8.4) Comparisons of the three groups**

Gr1    students and parents

$$\frac{5 - 4.631148}{\sqrt{\frac{1.531183}{14 \times 150} + \frac{1.738086}{12 \times 122}}} = \frac{.368852}{\sqrt{\frac{1.531183}{2100} + \frac{1.738086}{1464}}}$$

$$= \frac{\sqrt{\frac{.0368852}{.000729 + .00011872}}}{\frac{.368852}{.0437744}} = \frac{\sqrt{\frac{.0368852}{.0019162}}}{8.4262034}$$


---

Gr 2 Group 2 = students and P&T

$$\sqrt{\frac{5-4}{\frac{1.531183}{2100} + \frac{1.14738}{390}}} = \sqrt{\frac{1}{.000729 + .002942}}$$

$$= \frac{1}{\sqrt{.00367}} = 18.3223$$


---

Gr 3 parents and P&T

$$\sqrt{\frac{4.631148 - 4}{\frac{1.738086}{12 \times 122} + \frac{1.14738}{30 \times 17}}} = \sqrt{\frac{.631148}{\frac{1.738086}{1464} + \frac{1.14738}{510}}}$$

$$\sqrt{\frac{.631148}{.00118272 + .0022497}}$$

$$\sqrt{\frac{.631148}{.0034324}} = \sqrt{\frac{.631148}{.0585866}} = 10.77$$



### **6.8.3 The statements were:**

1. I like English
2. It is a very useful language.
3. It helps me/people to find a job everywhere (no parents)
4. English is the language we speak at home.
5. I love to go to English-speaking countries (UK, USA) I would like my children to go...
6. I would like to continue my studies in an English speaking country /would like to see my children continue... (UK, USA) (NO P&T)
7. I would like to work and live in an English speaking country (UK, USA, Canada, Australia (no parents)
8. English is the most important language for me /my children.
9. English is the language I like to use most
10. I like to read English literature and see English movies (No parents)
11. I love to live in an English speaking country (No parents)
12. English is more important to me / to my children than my/their native language
13. I would like to see everybody in my family speaking English
14. I use English in everyday life

### **6.8.4 The critical value (z) for the groups:**

Group 1 (students and parents)  $z = 8.4262034$

The critical value (z) is more than 2. So the  $H_0$  (null) is rejected. It can be construed that the Grand Mean of the group of students is not equal to the Grand Mean of the parents. Hence, the variation in the students and parents responses is statistically significant.

Group 2 (students and P&T)  $z = 18.3223$

The value of z is more than 2 and so the  $H_0$  (null) is rejected and it can be construed that the variation in the students and P&T responses is statistically significant.

Group 3 (parents and P&T)  $z = 10.77$

In this case too, the same applies and the variation in the parents and P&T is statistically significant.

It may be pointed out here that the idea of doing this statistical calculation is by no means to reduce the details to a single score or to over look the details. The purpose of the

statistical calculations is to find out if the variance are the statistically significant variations so that explanations can be formulated.

It might be said at the outset that the variation in the three groups, taken two at a time was found statistically significant and so it will not be repeated after each table and discussion.

An attempt is made in the following sections to explain the variation in the three groups.

6.8.5 I like English (Appendix 13 A)

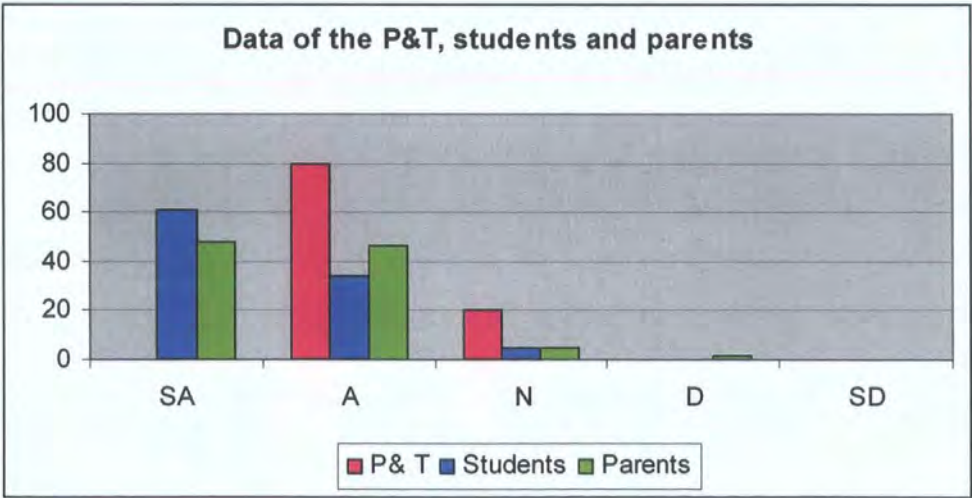
Table 57 (6.8.5) Data of the P&T, students and parents for liking English.

(All values are in percentages )

	SA	A	N	D	SD
P & T:		80	20	-	-
Students:	61	34	5	-	-
Parents:	48	46	5	1	-

Going group wise, among P&T there are no strong agreements but just agreement which is a very moderate opinion on their part but there are 2 out of every 10 that are neutral. There are no disagreements. Student group comes up with strong agreement and agreement with just 5% being neutral with no disagreements. The parents are nearly equal in strong agreement and agreement with 5% neutral and 2%, almost negligible disagreement.

Graph 39 (6.8.5) P&T, students and parents for liking English



Comparing the groups, students and parents strongly agree with this with no P&T strongly agreeing. Students are most in strongly agree which indicates their intense awareness of the need of English in today’s world with relation to job opportunities. If we combine the strongly agree and agree categories, we get 95% students and 94% parents agree with this, 80% P&T agree. On the whole there seems a decisive agreement to the statement so far as liking is concerned. But is there any statistically significant difference between the teachers and the other groups? If there is then this needs a comment The students, the youth are more into English and parents who have school going children, whose future is their concern, are in with the children and this is reflected in the liking for English. There are no disagreements to talk of this statement. This variation have shown above (6.8.3) is satisfactory significant.

**6.8.6 It is a very useful language. (Appendix 13 B)**

99% students agree, 99% parents and 93% P&T agree. The remaining are neutral. There are no disagreements. English is the language with the greatest use in the UAE is established beyond any doubt whatsoever by our sample. (Pa 82)

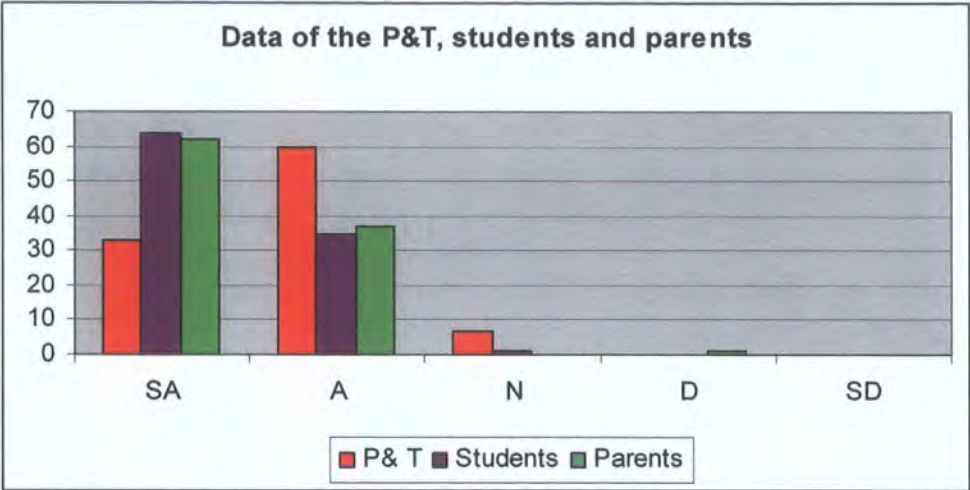
**Table 58 (6.8.6) Data of the P&T, students and parents for English being a very useful language.**

(All values are in percentages)

	SA	A	N	D	SD
P & T:	33	60	7	-	-
Students:	64	35	1	-	-
Parents:	62	37	-	1	-

While the P&T did not strongly agree to liking English, they have done so for English being a very useful language. But here too, there is a moderation in admitting the strong agreement. Twice the percentage concede agreement and 7% are neutral. None refuse the usefulness of English. The group of students has the highest strong agreement and half of that agree. There are also no disagreements. Parents have a similar internal split with the strongly agree and agree categories.

**Graph 40 (6.8.6) P&T, students and parents for English being a very useful language.**



In a comparative study of the groups for this statement, in strongly agree and agree, we get 99% students, 99% parents and 93% P&T agree. The remaining are neutral. There are no disagreements. That English is the language with the greatest use in the UAE is well established beyond any doubt whatsoever by our sample. (Pa 82)

**6.8.7 It helps me/people to find a job everywhere. (Appendix 13 C)**

The students and P&T are in near total agreement on this statement -94% students agree, 1% don't. 93% P&T agree with this while the rest are neutral.

**Table 59 (6.8.7) Data of the P&T, students and parents for English helps people to find a job everywhere.**

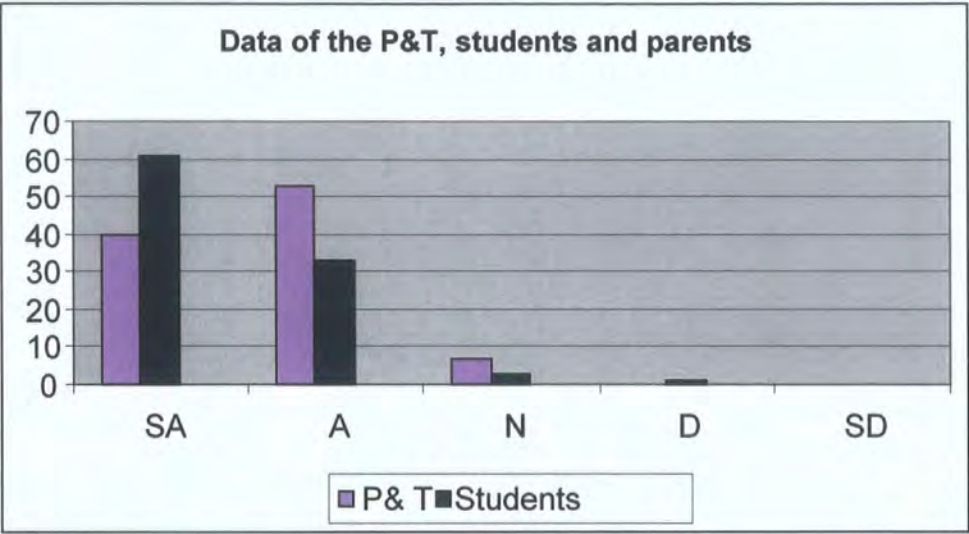
(All values are in percentages)

	SA	A	N	D	SD
P & T:	40	53	7	-	-
Students:	61	33	3	1	-
Parents:	-	-	-	-	-

This statement is closely related to the one above since one of the most important uses of English is seen to be for getting good jobs. P&T are close in strong agreement and agreement for this statement. What gives more strength to the agreements is that there are no disagreements on their part. The students are more into strongly agree and half of that number in agree. The neutral are very few so is the 1% disagreement. The reader may be reminded that at the time of finalizing the questionnaire, certain questions / statements were not asked to certain groups on the informed suggestions of the groups.



**Graph 41(6.8.7) P&T, students and parents for English helps people to find a job everywhere.**



Looking at the groups across, the students and P&T are in near total agreement on this statement - 94% students agree, 1% doesn't. 93% P&T agree while the rest are neutral. This result is strong enough to show an overall agreement.

**6.8.8 English is the language we speak at home. (Appendix 13 D)**

**Table 60 (6.8.8) Data of the P&T, students and parents for English is the language spoken at home.**

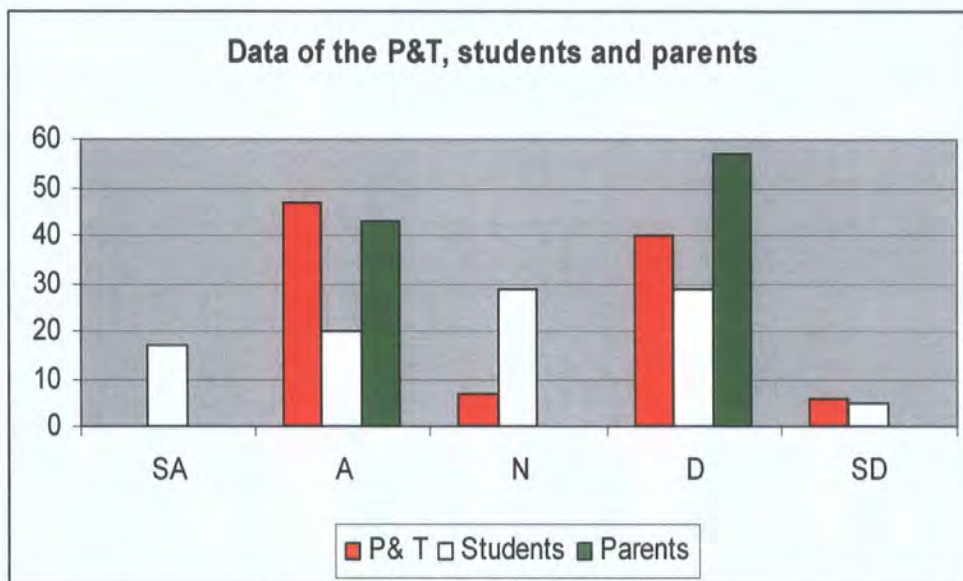
(All values are in percentages )

	SA	A	N	D	SD
P & T:	-	47	7	40	6
Students:	17	20	29	29	5
Parents:	-	43	-	57	-

This is a statement that deals with fact. Among P&T we find nearly equal groups agreeing and disagreeing. However, 6% strongly disagree that they speak English at home. The student group is spread out for the options. This could be the projection of the small percentage of students born in the west and the like as seen in 5.4.1 above. There are 2 out of ten who do agree with the statement. About 3 out of ten are neutral. Either they don't want to answer or are multilingual at home and so can't seem to make up their minds. What is noteworthy is that there are a good number of them who don't speak English at

home. Coming to parents, there is clear agreement and disagreement though no strong agree or disagree. However, clearly more parents don't talk English at home.

**Graph 42 (6.8.8) P&T, students and parents for English is the language spoken at home.**



Comparing the groups, 37% students, 43% parents and 47% P&T strongly agree and agree with this statement. These percentages are close but what is to be noted is that the least are the students in agreement. Though such high parentages like English and see it as useful and helpful to find jobs (6.8.5, 6.8.6, 6.8.7), less than half in each case speak it at home. It seems quite clear what is happening here. Home just isn't the domain for English in the UAE for the minorities. Home is a domain for the mother tongue, so it appears that English has not taken over this domain in the UAE. An alternate explanation of such a situation in India would have been that the mothers and other members of the family (partly joint family still prevalent in India) don't speak English and so it is not spoken at home, but this does not hold here, in the UAE since the majority of the couples here work and know English (my observation).



**6.8.9 I love to go to English-speaking countries (UK, USA...) I would like my children to go...(Appendix 13 E)**

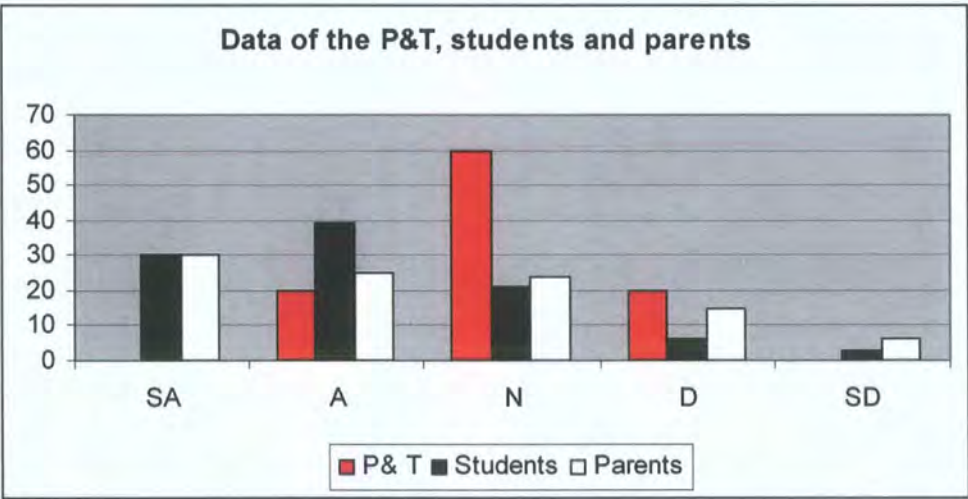
**Table 61 (6.8.9) Data of the P&T, students and parents loving to go to English-speaking countries.**

(All values are in percentages)

	SA	A	N	D	SD
P & T:		20	60	20	
Students:	30	39	21	6	3
Parents:	30	25	24	15	6

Group analysis shows that opinion on going to English-speaking countries is equally split on agreement and disagreement. A major percentage is of the neutrals who are not inclined either ways. This statement is again a matter of what the sample likes. The split up of the group of students shows that they nearly 3 out of ten each strongly agree and agree – love to go to English speaking countries. 2 out of ten really don’t mind which way they go and a small percentage disagree. Among the P &T, agreement and disagreement is the same percentage while the major percentage, 60% is of neutrals. The parents strongly agree and agree and there is also a clear disagreement among them.

**Graph 43 (6.8.9) P&T, students and parents loving to go to English-speaking countries.**



The wish to go to an English speaking country is highest in the students, 69%, next in the parents, 55% and least in the P&T, only 20%. This shows the trend in the minority

students in the UAE. The reader may be reminded that the variation in this section is statistically significant as mentioned in the beginning of this answer.

### 6.8.10 I would like to continue my studies in an English speaking country /would like to see my children continue... (UK, USA) ... (Appendix 13 F)

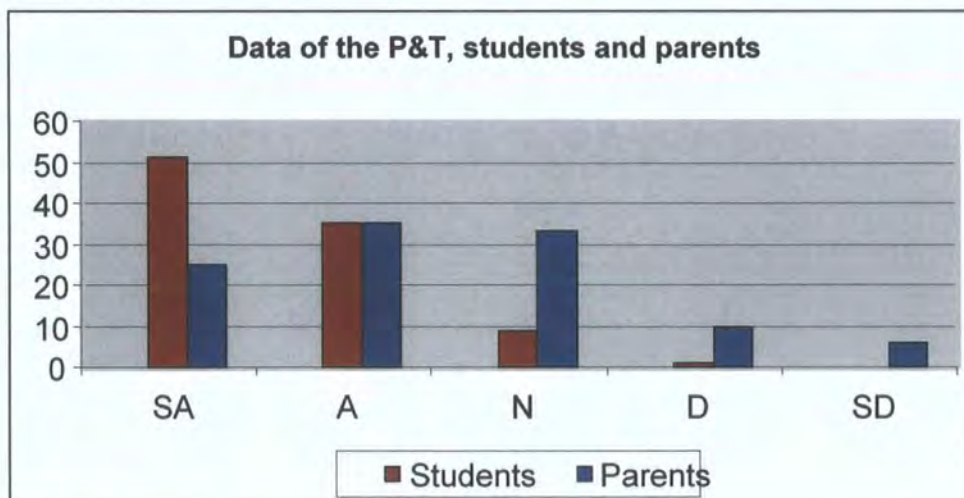
**Table 62 (6.8.10) Data of the P&T, students and parents for to continuing studies in an English speaking country.**

(All values are in percentages)

	SA	A	N	D	SD
P & T:	-	-	-	-	-
Students:	51	35	9	1	-
Parents:	25	34	23	10	6

Within the group, there is strong agreement on the part of half the students and just agreement of 35%. 9% don't want to answer. So students are very keen to continue their studies in an English speaking country. The group of parents is differently divided. Only one fourth strongly agree. 3 out of 10 just agree. Two out of ten don't want to answer and nearly 2 out of ten disagree. P&T were not asked to respond to this question .

**Graph 44 (6.8.10) P&T, students and parents for to continuing studies in an English speaking country.**





Across the groups, while 86% of the students are sold on this idea, parents are still apprehensive about it allowing only 59% agreement. The disagreement here is also very telling. While only 1% of the students disagree with the idea 16% of the parents reject it. It appears that the parents would not like to send their children to such a country for studies. There could be many reasons – it is expensive to do so, parents imagine that if the children are away from them there are more chances of them getting into bad company and drugs and so on, and finally, sending children to a foreign country could be seen by parents as distancing from religion and culture.

**6.8.11 I would like to work and live in an English speaking country (UK, USA, Canada, Australia ... (Appendix 13 G)**

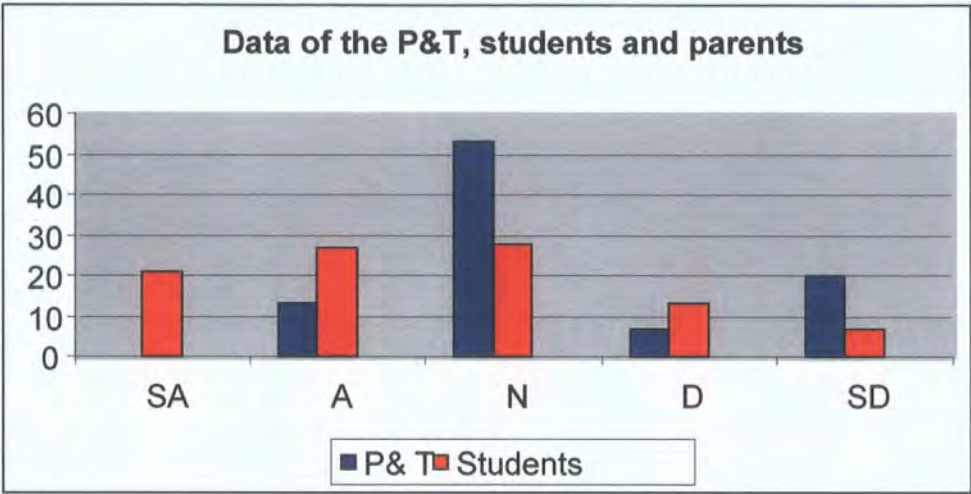
**Table 63 (6.8.11) Data of the P&T, students and parents for liking to work and live in an English speaking country.**

(All values are in percentages)

	SA	A	N	D	SD
P & T:	-	13	53	7	20
Students:	21	27	28	13	7
Parents:	-	-	-	-	-

A large number of the P&T are neutral. This could be interpreted as it really does not matter to them one way or another. Only 13% in the group would like to work and live in an English speaking country. Interestingly, 7% disagree and 2 out of 10 strongly disagree with wanting to work and live in an English speaking country. This could be on account of political reasons or on account of the fact that this country is culturally more suitable to the age group of the P&T. As for the students, they are more evenly spread among the options. Nearly half would like to work and live in such a country and here too, a large number of them do not want to answer or are indifferent to this. Total disagreement is 20%.

**Graph 45 (6.8.11) P&T, students and parents for liking to work and live in an English speaking country.**



This answer gives a deep insight in the situation of the minority in UAE. While such high percentage wanted to study in an English speaking country, only 48% students want to live and work there and even less, 13% P&T want to do it. Comparatively speaking, the students are more interested in living and working in an English speaking country than the P&T. The only way the behavior of the group can be explained is on the basis of age and perhaps that the students have higher stakes in it than the P&T.

**6.8.12 English is the most important language for me /my children. (Appendix 13 H)**

**Table 64 (6.8.12) Data of the P&T, students and parents for English being the most important language for us.**

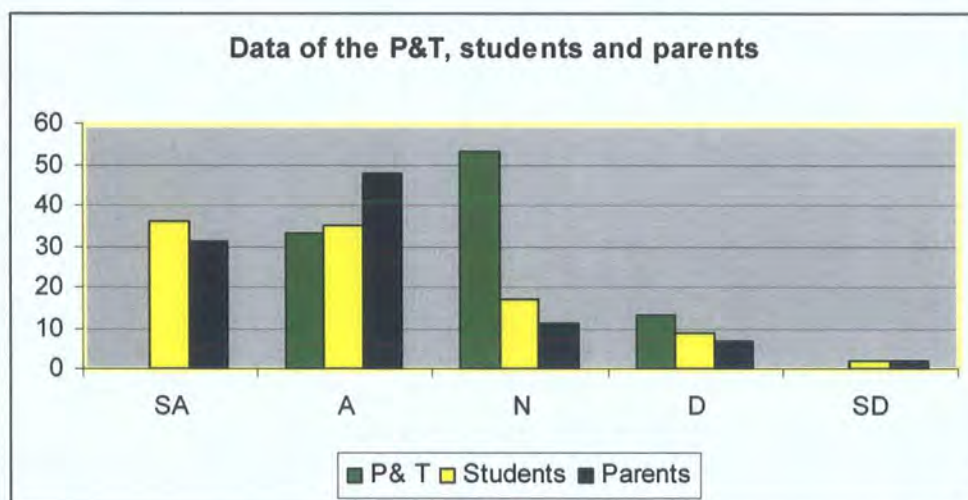
(All values are in percentages)

	SA	A	N	D	SD
P & T:	-	33	53	13	-
Students:	36	35	17	9	2
Parents:	31	48	11	7	2

Looking at each group, P&T don’t strongly agree with it but a third do agree. What is noteworthy is that just as in 6.8.11 above, half of them don’t want to give their reaction. It is possible that in a multilingual and multicultural country like the UAE it may genuinely be difficult for anyone to say which language is most important to them, let alone for the children. In the mix of languages this could in reality be difficult to decide. The students

are quite clear about which language is most important to them, English is to nearly 70% of them. To about one in 10 it isn't and 17% are not sure. The parents are the interesting group. There is maximum agreement on their part. Nearly 8 out of 10 feel that English is the most important language for their children. This tells the impression the parents have. When they see their children talking in English a lot, reading English novels, watching English movies and more or less, being taken over by English, it is natural that they think English is most important to them. In fact, they believe this more than the children themselves.

**Graph 46 (6.8.12) P&T, students and parents for English being the most important language for us**



The highest agreement on this is on the part of the parents, 79% followed by 71% students and dropped way behind are the P&T with 33% agreement. The parents and students see the importance of English especially for jobs, I suspect. The students actually live with a lot of English and the parents perceive them as doing so and that is how their preferences of the options are. A big percentage of the P&T is neutral to it, maybe this indicates that they being a senior group of people, have settled children and have other ideas of the importance of the language. (Pa 88).



6.8.13 English is the language I like to use most (Appendix 13 I)

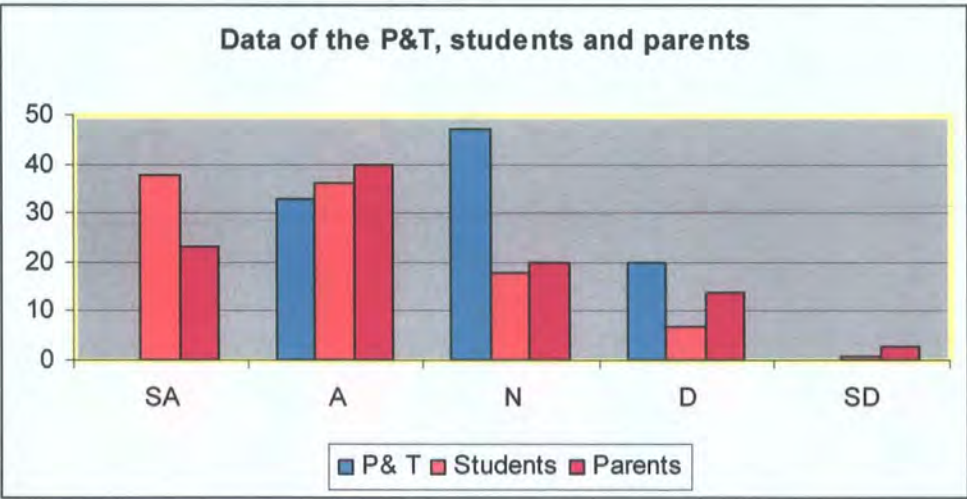
Table 65 (6.8.13) Data of the P&T, students and parents for English being the language liked most to use.

(All values are in percentages)

	SA	A	N	D	SD
P & T:	-	33	47	20	-
Students:	38	36	18	7	1
Parents:	23	40	20	14	3

Among the P&T more are indifferent to the statement than those who agree or disagree. It is possible that the use of other languages is competitive and so there is so much neutral percentage. Also, there is one more possibility – these people may be undecided about the domains where they use English which figures in their not answering the question at all. Students wholeheartedly go for English as the language they like to use the most. Not even 1 in 10 refuses that English is the language he does not like to use the most. Among the parents, more than 60% like to use English while 17% don't. The 20% neutral could be the people who really don't know the answer.

Graph 47 (6.8.13) P&T, students and parents for English being the language liked most to use .



Students vote most, 71%, to show that English is the language they like to use the most. There is so much English all around, in movies, on computers, and so on that the students liking to use it most is not surprising. 63% parents also like to use it most but only 33%

P&T ride along with that. Right through the sample we find the P&T donning their role possibly with some idealized behavior and that seems different on most fronts with parents and students. Maybe they are playing the role model.

6.8.14 I like to read English literature and see English movies (Appendix 13 J)

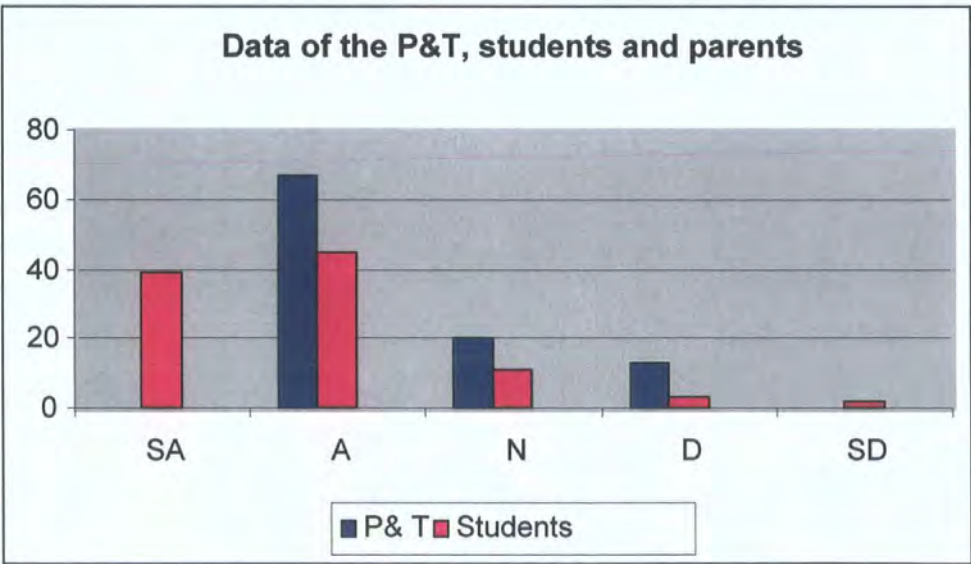
Table 66 (6.8.14) Data of the P&T, and students for liking to read English literature and see English movies.

(All values are in percentages )

	SA	A	N	D	SD
P & T:	-	67	20	13	-
Students:	39	45	11	3	2
Parents:	-	-	-	-	-

A high percentage of the P&T read English literature and sees English movies. 13% who don't read English books and see English movies must be the ones who like some other language movies and reading or just no movies at all. Students like to read English literature and see English movies 84% which is following the pattern of the youth today. A very small minority does not like to do so.

Graph 48 (6.8.14) P&T, and students for liking to read English literature and see English movies.





Very predictably, the students being the youth have 84% agreement on this while the P&T have 67% only. The difference in the two groups may be indicating the closeness to English. After all, our reading in a language requires identification with what is going on in the literature and so does watching movies, if it is on a regular basis.

**6.8.15 I love to live in an English speaking country (Appendix 13 K)**

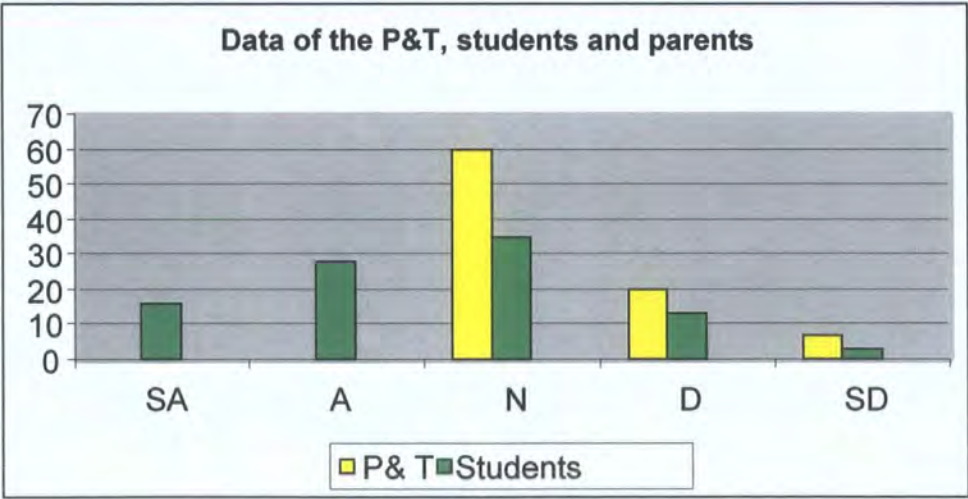
**Table 67 (6.8.15) Data of the P&T, and students for loving to live in an English speaking country.**

(All values are in percentages)

	SA	A	N	D	SD
P & T:	-	-	26	20	7
Students:	16	28	35	13	3
Parents:	-	-	-	-	-

The table shows that the P&T have no interest in living in an English speaking country. In fact, 27% actively do not like to live in an English speaking country. Students as in other cases with English do show about 44% inclination to living in an English speaking country. But even among students there is a group that is not sure. This could be since in this case, the statement does not involve working and living or studying and living but simple living in an English speaking country.

**Graph 49 (6.8.15) P&T, and students for loving to live in an English speaking country.**



Across groups, 44%\_students like to live in an English speaking country while among P&T, none like to. The implication is that irrespective of working or studying the students would like to live in an English speaking country. There could be three possible reasons for this – these 44% must include the students who are born abroad, whose parents have lived abroad and those who have a special fascination for such countries that they want to live there irrespective of jobs or education. The total absence of agreement of the P&T concerning living in an English speaking country comes as a bit of a surprise. But the point is this is a mature group and for them living without a purpose, work or whatever else, is not an attractive proposition.

**6.8.16 English is more important to me / to my children than my/their native language (Appendix 13 L)**

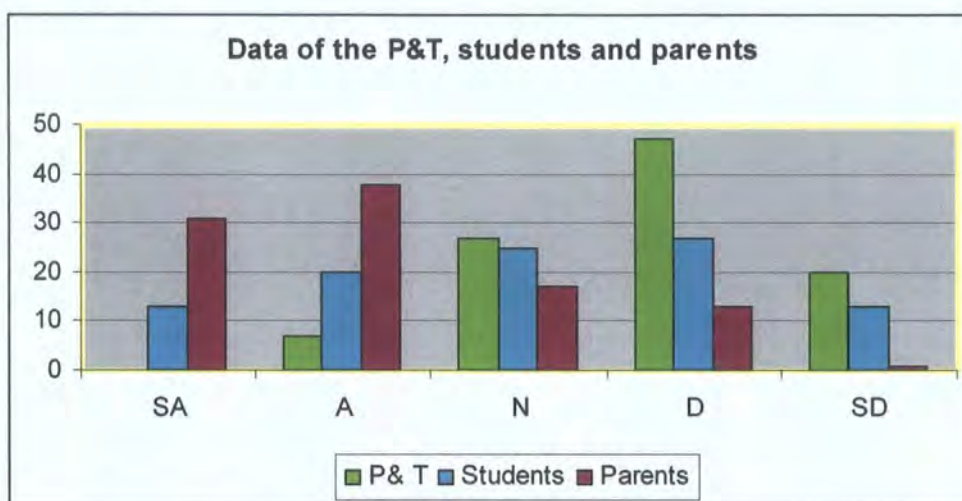
**Table 68 (6.8.16) Data of the P&T, students and parents for English being more important than the native language.**

( All values are in percentages )

	SA	A	N	D	SD
P & T:		7	26	47	20
Students:	13	20	25	27	13
Parents:	31	38	17	13	1

Looking at each group, it seems, for the P&T there is a very small minority for whom English is more important than their native language. For a large majority, it is not. For students, there is more or less an even distribution for all options. The 33% for whom English is more important than their native language must be the students who, as we know from 5.3 above, must be the students who have lived abroad in English speaking countries and for whom the native language is a mere point of identification rather than a language they interact in and so it is more important to them than their native language. As for parents, one third of them feel that English is more important to their children than their native language. To be fair to them, there are nearly as many who are neutral and who disagree.

**Graph 50 (6.8.16) P&T, students and parents for English being more important than the native language**



Comparing the groups, 33% students think agree with the statement, 69% parents agree while only 7% of the P&T do so. What is the picture trying to say? The students seem realistic about the issue. Maybe, being in a foreign country, albeit a very hospitable one and one which treats the expatriates like guests and allows them whatever they want to do so long as they don't hurt or disturb the sensibilities of the locals or others, they tend to see their native language as an identity defining language and as more important. So though they agree with English being an important language to them, liking it, wanting to study it and so on from the statements above, they don't really go all the way with it being more important than their native language. The P&T are a mature group who understands the reality of a native language and so a very small minority agrees with the statement.

Now, interesting here is the 69% agreement of the parents. What are the parents agreeing to? That English is more important to their children than their native language. They agree even more than the group they are talking about. Three explanations come to mind. The simple one is that they know their student-children better than the students know themselves. And so the parents see that English is indeed more important to them than their native language. The next explanation is slightly more complex. It may be that it is the fear of the parents that their children are losing out on their native language because they speak so much English, read so much English, see English movies and are exposed to the culture and this manifests itself in their perception that English is more important to them than the native language. Finally, it may actually be that the students don't do so well



in their native language classes and this leads the parents to agree with the statement in question. (Pa 86). Further research needs to be carried out to find out the answers - e.g. by in-depth interviews.

#### 6.8.17 I would like to see everybody in my family speaking English (Appendix 13 M)

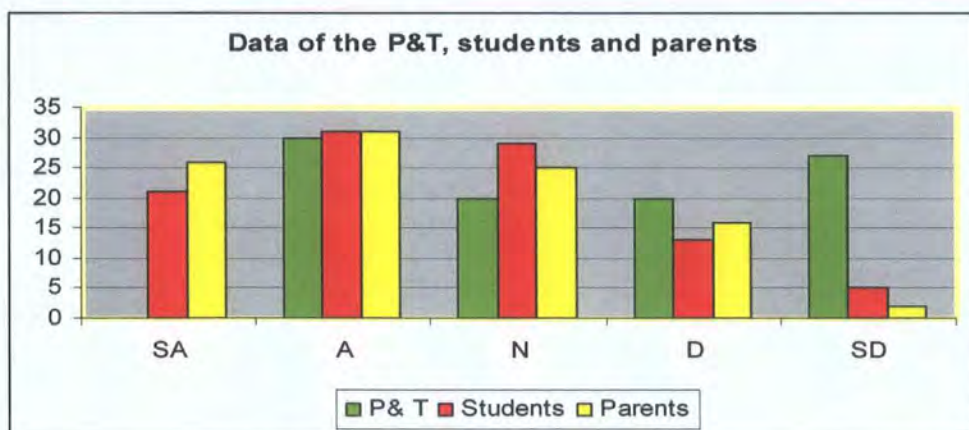
**Table 69 (6.8.17) Data of the P&T, students and parents for I would like to see everybody in my family speaking English.**

(All values are in percentages)

	SA	A	N	D	SD
P & T:	-	30	20	20	27
Students:	21	31	29	13	5
Parents:	26	31	25	16	2

Going by groups, the P&T as in abstain from agreeing strongly to this statement too. However, 3 out of them 10 would like to see everybody in their family speaking English. But it must be noted that a much higher percentage would not like to see their family speaking English. About 50% students would like to see everybody in their family speaking English. The students are inclined towards English as can be seen from the statements above and so it is quite natural that they would like their families also speaking English. In the parents group, we find a large percentage wanting the family to speak English. What could this be? It may be that they feel English is important and so a whole family speaking English would be a big asset for the family and for the children too.

**Graph 51 (6.8.17) P&T, students and parents for I would like to see everybody in my family speaking English.**



Across groups, our data says 52% students agree, 57% parents agree and 33% P&T agree to this. I think given the importance of Arabic, it may have a role here. There is closeness in those who are neutral to the statement. The P&T actively don't want their families speaking English in the largest percentage among the groups. I think this could be a positive vote for the other language they speak rather than a negative vote for English. I think since this is an older group, there must be stronger ties with the language they speak at home and a lot of appreciation for it. So they want it to be spoken in the family. Looking at it in another way, this could be an attempt to preserve language, an insecurity of losing the language of the family. So speaking it at home is likely to keep it alive. Again this has to remain at the level of speculation and further research is needed.

**6.8.18 I use English in everyday life (for example in the marketplace, with friends, in restaurants and coffee shops, etc.) (Appendix 13 N)**

**Table 70 (6.8.18) Data of the P&T, students and parents for using English in everyday life.**

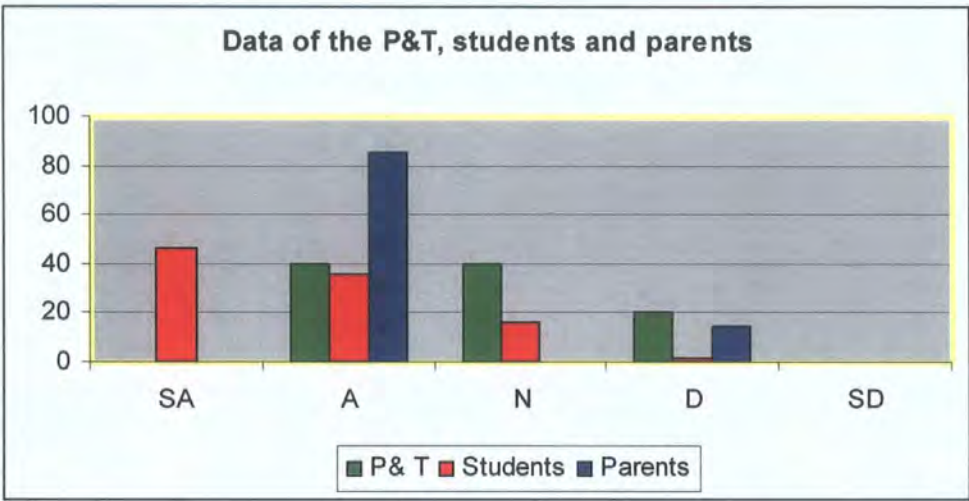
(All values are in percentages)

	SA	A	N	D	SD
P & T:	-	40	40	20	-
Students:	46	36	16	2	-
Parents:	-	85	-	15	-

This statement explores the domains where English is used. Although it is a factual question unlike others above which explore wishes and attitudes, the respondents were given the Likert scale since this allows them a more nuanced response than just yes or no and allows us to capture some sense of how much English is used in everyday life .One domain, the home, has been discussed above. It is discussed separately since home is the most important domain, the least formal domain. Taking each group, there is 4 in ten of P&T who use English in everyday life and the same who have not answered. 2 out of ten don't use English in everyday life. Like in the previous statement, these could be the P&T that use other languages of their liking in the domains mentioned. The other two languages mostly used in these domains are Arabic and Urdu. Students go all the way with this statement; just 16% don't answer and a small minority of 2% don't use English in these

domains. Parents have given very clear answers. Just two options used – 85% agree with the statement and 15% don't. Their position is clear (pa79).

**Graph 52 (6.8.18) P&T, students and parents for using English in everyday life**



Across the groups, the answers show that 82% students and 85% parents as against 40% P&T agree with the statement, that is, they use English in the informal domains such as the marketplace, restaurants, etc. It is these domains that show if the scope of a language has increased and also if and when a foreign language becomes a second language

**6.8.19 Putting it together for the individual groups:**

Students love English, 95% and even more (99%) of them fully agree that it is a very useful language and it helps them to get a job everywhere (94%). However, less than half of them speak it at home. The highest percentage among the three groups would like to go to the UK or USA or an English speaking country and would like to continue their studies there. But very few want to work and live there. 71% of the students think English is the most important language for them and say that it is the language they like the most. Students also like to read English literature and see English movies very much (84%). Students don't want to live in an English speaking country and neither is the language more important to them than their native language. Finally, 52% students would like to see everybody in their family speaking English and they also use it in domains like the marketplace, with friends, restaurants and coffee shops.



Parents are very close to students in liking English, 94% as compared to 95% of the students. Like students 99% of them agree that it is a useful language. More than the students they speak English at home. About a little more than half agree on loving to go to an English speaking country and would like to see their children continue education there. Highest percentage in the group is for parents for English being the most important language for them and their children. They like to use English and read English literature but less than the students. 69% parents think English is more important than their native language for their children. They would also like everybody in their family to speak English. About using English in every day life, parents seem to speak it more than the others in the domains enquired about in the question.

The last category of the P&T shows a different picture. This group uses English 40% but much less than the other two groups, 80%. They are close to the other two groups in believing that it is a very useful language. Since the variation is statistically significant we can say that this is not just a difference but that it is significant. More principals and teachers believe that English is the language they speak at home though and they feel the same about its usefulness in finding a job. A very low percentage of this group would like to go to an English speaking country or work and live there. Very few of them, 33% feel that it is the most important language for them or their children, or that it is the language they like to use the most. 67% of the principals and teachers like reading English literature and seeing English movies. The most striking is the 7% of this group that agrees to English being more important than their native language. Finally, this group is not very keen on everybody in their family speaking English.

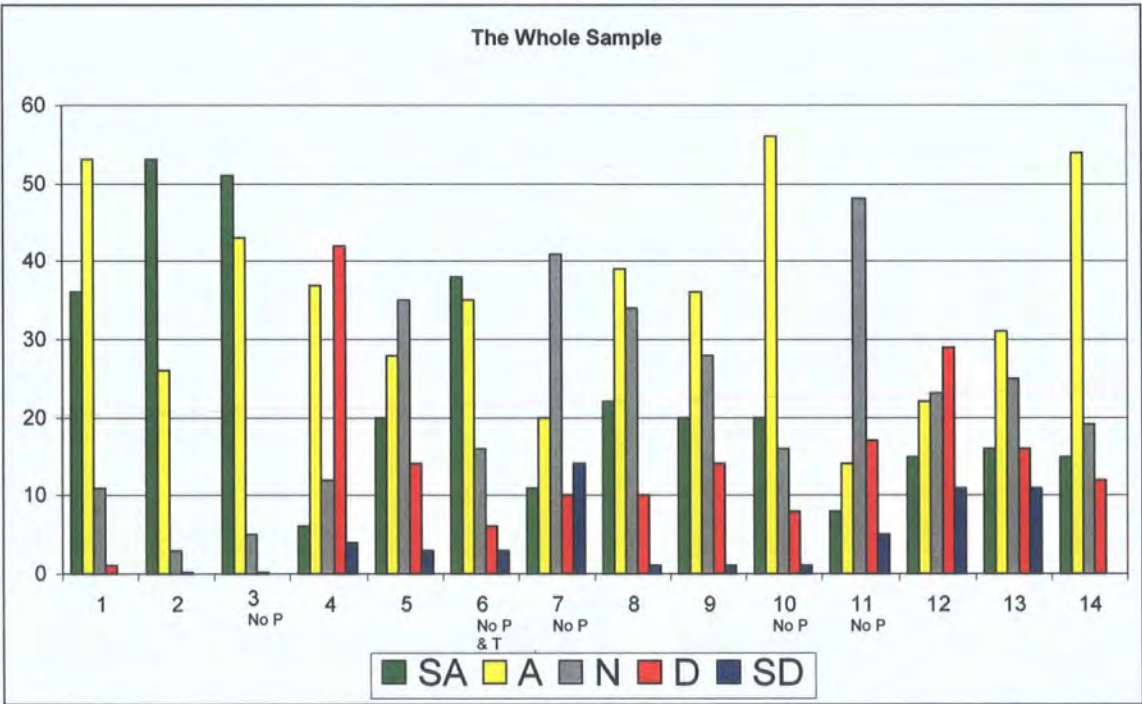
**6.8.20 The Combined Sample**

In order to gauge where the combined sample places English and what is the attitude to English the individual group data needs to be put together first. The following table is of such a whole sample.

**Table 71 (6.8.20) Data of the combined samples for English (average percentage)**

Statements	SA	A	N	D	SD
1.	36	53	11	1	0
2.	53	26	3	.3	0
3. (no Parents)	51	43	5	.3	0
4.	6	37	12	42	4
5.	20	28	35	14	3
6. (no P&T)	38	35	16	6	3
7. (no Parents)	11	20	41	10	14
8.	22	39	34	10	1
9.	20	36	28	14	1
10. (no Parents)	20	56	16	8	1
11. (no Parents)	8	14	48	17	5
12.	15	22	23	29	11
13.	16	31	25	16	11
14.	15	54	19	12	0

**Graph 53 (6.8.20) Combined samples for English (average percentage)**



In the combined sample, it can be construed that they like English. Only 1% disagree and that too, not strongly. As for the usefulness of English, the highest percentage for strongly agree is for this statement and there is negligible disagreement. Parents were not asked

certain statements since they were neither the persons who do the teaching nor involved with the teaching while one question about studying in an English speaking country was not asked of the P&T. The intention was to avoid the results of the sample from getting diluted. It is obvious that English is also seen to be useful in finding jobs. However, the numbers show that it is not the language spoken at home by the majority of the sample. In fact, there are marginally more who disagree with this.

The combined sample also does not show a strong inclination to go to English speaking countries nor is there an overwhelming wish to continue studies in an English speaking country. Very few also want to work and live in such a country. Neither is there a strong wish to live in an English speaking country. Three quarters of the sample likes to read English literature and see English movies. For an overwhelming majority English is not more important than the native language. The statement whether the sample likes to see everybody in the family speaking English also does not bring forth great agreement. Finally, it seems like 69% of the sample uses English in everyday life.

The weakest agreement is for statement 4, which is about English being the language spoken at home and for 11 which is about living in an English speaking country. The strongest agreements are for English being a useful language and being very helpful for finding jobs everywhere.

It can safely be said that English is important to the sample though it is not the language they speak at home. The utility of English in one of the most important side aspect of life for jobs is very high. From the study it can be construed that English has a pragmatic importance for the sample.

As mentioned in 5.3, the officers and ministers were asked only the open ended questions and therefore there are no data on this topic from them.

## **6.9 SUMMARY OF FINDINGS OF THE INTER-GROUPS VARIATIONS**

The first inquiry in this chapter was where the respondent placed Arabic and the attitude to Arabic. This was broken up in simpler statements the summary of which is given below. It may be noted that the variations are statistically significant.

Most of the sample doesn't grade themselves fluent speakers of Arabic though the P&T totally think so. While more P&T feel they can understand spoken Arabic but not understand written or classical Arabic much fewer students and parents think so. More among the informants feel that the locals do not expect them to master Arabic. But there are also more parents and students than P&T who don't think so. Finally the whole sample feels that there is need to strengthen communication skills in Arabic. Here, there are no disagreements on the part of the P&T but there are about one out of ten for each group of students and parents who don't see the need to strengthen communication skills in Arabic. In the second set of statements, most of the sample feels that the content of Arabic lessons covers all reading, writing and speaking. But the students feel more than the P&T that it is just right for the students – not too difficult, not too easy. The sample is almost equally split between yes and no for the Arabic lessons leading to more Arabic activities. While a higher percentage among the P&T don't think students have tests including Arabic to decide if they will be allowed to take academic education or technical education, higher percentages among the students and parents think so.

About the last set of statements, there was not too much variation in the answers to whether the school should give more time to Arabic though the majority thought more time should be devoted to Arabic. It is also clear that the whole sample is not willing to have Arabic as the language of instruction in schools. However, the strongest refusal comes from students followed by parents and then P&T. The majority agrees that the content of Arabic lessons should be Arabic culture but there is nearly one fourth disagreement too. About 2 out of 10 among students don't know the answer. The sample is also agreeable that the content of Arabic lessons should connect the past with the present. The P&T agree a good 20% more than the students. While none of the P&T are

disagreeable to this there are 11% students who are. Almost identical is the case with the statement: The content of Arabic lessons should consist of daily life situation.

The next point researched was what do the P&T as a group in authority need to do to strengthen communication and improve teaching of Arabic. This was split in 4 separate questions. The summary of the variation in the groups is as follows.

The first specific point taken up was what needs to be done for the national (Emeriti) culture and identity in the school. It was found the P&T gave most importance to celebrating important days, next is that students know and respect the UAE culture and be fluent in Arabic and teaching it. Finally, they see more interaction with the Emeriti schools as one way. The picture of the students group is different in the priorities. For them most important is that students know and respect the UAE culture; then comes celebrating important days and being fluent in Arabic and teaching it. Some also think increasing teaching hours and giving same treatment to both cultures and identities are more ways. The final group of parents also sees as a way, students knowing and respecting the UAE culture; being fluent in Arabic & teaching it and celebrating important days.

The second inquiry was about how the development of culture and identity is encouraged in school. Here, the P&T feel that arranging different activities, appointing good, fluent and experienced Arabic teachers and taking part in all activities intimated by MOE are seen as some important ways to encouraged this development. Next come more participation of teachers and staff, more participation of students and their parents and more interaction with other institutions. The students also find most important the same point as the P&T, viz., arranging different activities. But next priority for them is to encourage students to communicate in Arabic with Arabic teachers, appointing good, fluent and experienced Arabic teachers, having Qirat competitions and finally by calling important chief guests. The profile of the parents is that for them too the priority is arranging different activities, taking part in all activities intimated by MOE, appointing good, fluent and experienced Arabic teachers and following the dress code of the locals.



The third point of enquiry concerned Arabic: How they perceived the means for improving the teaching of Arabic in the school. The P&T think the means for improving teaching are doing presentations, concerts in Arabic, get the students to read and write Arabic, encourage the students to mix with Arabic teachers and do assessment of problems. Finally, teaching of Arabic can be improved by encouraging various activities and appointing good fluent & experienced Arabic teachers. As for the students, for them the priority is appointing good fluent & experienced Arabic teachers, then doing presentations, concerts in Arabic and getting the students to read and write Arabic. In the end, they also see as important encouraging the students to mix with Arabic teachers and encouraging students to arrange extra classes for Arabic. The last group of parents comes out as follows. For them important are making the teaching of Arabic easier, appointing good fluent and experienced Arabic teachers doing presentations, concerts in Arabic and know more about Arabic.

The final enquiry in this set was what they want to do for Arabic language. The P&T feel teachers should organize activities using Arabic besides teaching it, use simplified, understandable Arabic, more hours, more books, extra curricular activities and students to be fluent in Arabic. The students feel that the P&T want students to be fluent in Arabic, create awareness programs for Arabic, make Arabic compulsory and use simplified, understandable Arabic, more hours, more books, extra curricular activities. They also want students to get above a 50% mark in Arabic and beginners Arabic be provided. Coming to the group of parents, they think the thing to do is get the students to be fluent in Arabic, improve the standard of Arabic and use simplified, understandable Arabic, more hours, more books, extra curricular activities. Important for them are also teaching Islamic studies and have it taught in school as a main subject.

The last point investigated was the position of English. It was found that the whole sample liked English and that the students and parents liked it more than the P&T. There were none that did not like English. A large number of P&T were also neutral. That English is a useful language also fetched a similar response, high agreement in all groups But almost total agreement by the parents and students. Concerning English helps people find a job, there is over 90% agreement of the sample. However, for English is the language spoken

at home there is variation. The highest number is among the P&T and the least is among the students. There is also a large amount of disagreement on the part of the parents and P&T. A large number of students are neutral to the statement. The least P&T love to go to an English speaking country, then come the parents and most are the students. There are among P&T a large number of neutrals, as compared to the parents and students. Over 80% students would like to continue their studies in an English speaking country compared to just about 60% parents. There is also a small number of parents that don't want to send their children to such a country for studies. About half the students would like to work and live in an English speaking country but not so the P&T. The highest number of them are not decided on this. Just about one says he would like to go while about 3 are definite that they don't want to go. Parents and students are close to each other in thinking that English is the most important language for them but the P&T are not too enthusiastic about the idea. Only about 3 of them think it is so and a large number of them, like in the previous case, refuse to voice their opinion. All three groups are close in rejecting that English is the most important language for them. The P&T and parents are close in refusing that they like to use English most while just about one out of ten students seems to think so. However, for liking to use English, parents and students are close in that about 6 and 7 out of ten of each group. There is also a high abstinences from answering on the part of the P&T. More students than P&T like to read English literature and see English movies. While 13% of the P&T are sure they don't like to, only 5% of the students fall in this category. I love to live in an English speaking country was one of the statements. None of the P&T want to do so, about 3 out of ten definitely don't want to while about 6 out of ten of them don't want to tell us what they think. On the other hand, 4 out of ten would like to go, two are sure they don't want to and about 3 of them don't know. While the highest number of parents think that English is more important for them or their children than the native language not even 10% of the P&T think so. 7 of the P&T clearly don't think this of English while 4 out of ten students and just 1 parent out of ten think so. When it comes to liking to see everybody in the family speaking English, only 3 of 10 among the P&T are with the statement, 2 are neutral and 5 are not with the proposition. The parents and students are close in all – in being for, against and in being neutral. Finally, for using English in everyday life, the picture is like this: while only 4 out of ten among the P&T use English in everyday life, more than twice that of the students

and parents use English in everyday life. Maximum of the P&T don't use English in everyday life, then the parents and least, just 2% of the students.

## **6.10 TO WIND UP**

This chapter has continued the discussion of research questions started in chapter 5. Research questions 5, 6 and 7 are described and analysed in this chapter. However, the order is 5, 7 and 6. The close ended questions are treated exactly in the same way as in chapter 5, i.e. first of all, from the table, each group is described and discussed, and then after the graph, the groups are compared. The chapter includes individual group opinions about the questions and statements and the opinions put together and also the opinion of the group of educators in the case of the open ended question and a comparison of the sample with them.

The keys of the open ended questions are given. The sub parts that go to form the answers of the main question are given in detail and each set of questions/statements is concluded with explanation.

Before ending the chapter, it is important to mention that there are virtually no studies on the perceptions of minority school students on Arabic or on what is expected of the principals and teachers in relation to Arabic and improvement of Arabic any where in the UAE or Saudi Arabia or generally the Middle East. Neither are there any studies under way which could be consulted. For this purpose the universities and schools were consulted. But we just drew a blank. In fact, even the internet just gives information of Arabic tuition classes and so on. One might make a very tentative, cautious claim that this is the first study of its kind in the Middle East. The reader may be reminded again that the variations in this chapter are all significant as per the statistical tests. This makes all the interpretations meaningful.

Finally, chapter 7 concludes the study after the summarizing and identifying areas for further research.

## **CHAPTER SEVEN**

### **CONCLUSIONS AND DIRECTIONS FOR FURTHER RESEARCH**

Multiculturalism and multilingualism are fast moving to the center stage in the overall social fabric of Dubai. The Dubai Diary in the newspapers, cultural functions, the schedules of feature films are all a witness to this. This social situation is bound to exert its pressure all round and educational institutions are no exception. Schools come in for more scrutiny since they mold the formative years of a child. All through the history of the school system in the UAE as seen in chapter 2, schools and school education have had a special significance and this holds well today too. Moreover, the role of these as a means for implementation of any kind of change in the minority society is becoming more and more crucial. The minority in Dubai is special in that it is not a minority in terms of numbers as discussed in chapter 3. So this gives us the three operative words – education, schools, minority, around which this study revolves. It might be said that this is the first study of its kind and magnitude in the UAE and it becomes even more significant on account of being topical. In addition, the data this study has produced is enormous and the researcher would like to make brave to say that no other study of a similar kind in this region is known.

#### **7.1 UP TILL NOW**

Chapter one introduced the topic of study and opened up the issue under study through the description of schools in the UAE and the parents who live and work in this multicultural society. It made the important observation that most of the domains and functions of Arabic assumed in other Arab countries are not assumed by Arabic in the UAE.

Chapter two gave a historical background of the country, the UAE with special reference to the system of education and its objectives which were not the job market. It also showed how the curricula were important and whatever needed to be implemented was added to the curriculum, as for example, additions of more subjects.

Chapter three reviewed the literature on minority and minority education starting with the meanings of minority in various countries and situations so that the meaning of minority in the context of the UAE could be clarified. It also threw up important issues like the needs of the minority students and the role of principals, teachers and parents in the education process. Finally, it made a tentative list of questions to be investigated in this study.

Chapter four took on itself to describe the methodology used and the data collection. It also finalized the research questions for the study. Questionnaires and interviews and their refinement were discussed.

Chapter five dealt with the presentation and analysis of data with special reference to the first four research questions raised in the two previous chapters. It included statistical analysis and the working and the process of reaching decisions.

Chapter six is a continuation of this process with relation to the next three research questions and the findings. This split of the research questions was deemed necessary for better management of findings and better comprehension of the analysis.

This chapter, chapter seven, attempts to conclude the study by bringing together all the findings of the research questions raised in the study. An attempt is also made to discuss the findings. This chapter also makes observations and tries to identify directions for further research.

## **7.2 RECAPITULATION OF THE POPULATION PROFILE**

Our population consisted of students of minority schools, parents of students of minority schools, principals and teachers of such schools and some ministry officials dealing with school education directly, directors of educational zones and ministers.

A little more than half were born in the UAE and except one percent, the rest were born in Asian countries. A majority of them had Asian languages as their native languages with a

small number having Arabic and western languages as native languages. These students had been in school mostly for more than 6 years.

The native language of 66% is taught in the school. The native language of 33% is not taught while 1% did not answer. For 98% of the students English is the main language of schooling, for 1% each it is Arabic and Asian languages

In this study 95% of the parents were Asian and 2.5% each were Arabic and Western. The native language of 94% was Asian, of 3% was Arabic and about 2.5% was a western language. Nearly three fourths of parents were in the Emirates for more than 10 years. They had from one to four children going to private schools most of which were neither ethnic nor religious. Out of these parents, 90% knew three or more languages.

The principals and teachers, 67% of them, were Indian and the remaining were Pakistani. With the exception of 7% all had done their MA and additional degrees. About 64% of them had lived in Dubai for more than 10 years. All of them knew 3 or more languages

It needs to be pointed out that on the whole, the facts are that the laws are supportive but that not everyone understands or agrees with this and maybe there should be even more support or at least some clarification of the rights the minorities have.

### **7.3 DISCUSSION**

In this section any special points coming out of the findings are discussed since detailed discussions concerning each finding is in the section relevant to it. Also certain findings that seem important, even if they are not in great majority are discussed here.

However, before that the reader may be reminded that in 1.5 an attempt was made to define the aim of this study:

The aim of this study is to describe the current situation in minority schools and thereby establish a basis for planning curricular changes in minority schools required due to the prevailing multicultural and multilingual nature of the UAE population.

This aim was spelt out in 1.6 as the following research areas:

1. What are the current effects of multiculturalism and multilingualism on the curriculum of minority schools as perceived by minority school students, teachers, principals, parents and by the ministry of Education officials.

2. What are the desired purposes and long-term functions of minority schools as perceived by these same groups?

3. Is the language of minority communities in the UAE related in part to the language in their homeland and, if so, is this bonding detrimental to the learning of Arabic?

4. Do the minority school principals want to strengthen the communication and understanding of the national culture and identity through their schools and if so, how.

5. Do the minority school principals feel the need to improve teaching of languages in general and the teaching of UAE language (Arabic) in particular, in their schools and if so, how do they perceive the means to do so.

Now has come the time for reckoning – what we have achieved through research and what could not be done. And the description of the profiles and findings of the study are given. The effects of multiculturalism and multilingualism on the curriculum of minority schools (5.5.4), it can be said on the basis of our research, showed up clearly in the form of cultural diffusion, exposure to international culture and more cultural activities and finally, impact on language development (negative). The officers and the ministers we interviewed (5.5.4.6) also point out to the same effects of multiculturalism and multilingualism on the curriculum of the minority schools as the sample. They add to it the point that children become knowledgeable.

This work has also showed up the variation of the three groups for this question. While for P&T the most important effect of multiculturalism and multilingualism on the curriculum of the school is that it has given it international culture for the parents and students it is

cultural diffusion which comes next for the P&T. They also feel it has led to cultural activities and more opportunity to improve the local language. The students and parents also feel that the effect is not on the curriculum but on the pupils. Then comes for the students international culture as an effect and also cultural activities. Some of the parents feel that sometimes the effect is a burden and that it is not very enriching for students to grow up in that background.

So this question was fully answered through the data in the field work we did.

Our research also found what the desired purposes and long-term functions of minority schools as perceived by these same groups were (5.5.3.2). All the groups together feel that teaching students to coexist with one another is most important and that the schools need to provide the students with the knowledge, culture and tradition of their home country and quality education.

The officers and the ministers think differently (5.5.3.9). For them, the schools should be future oriented and include world study of culture, tradition and language. In addition, they should serve as a bond between the educational institutions in the home land of the minority with Emirati Culture, teach students to coexist with one another and promote UAE culture. They also feel that these schools should provide the children of the minority with knowledge of their homeland and its culture and tradition enabling students to fit into the exam system in their countries. A very different function this group assigns to minority schools is providing education to the children where the parents are, so that they don't have to be sent away from their parents.

The variation among the 3 groups was also found. For the P&T group the desired purposes and long-term functions of minority schools start with teaching students to coexist with one another first of all, then comes providing the children of the minority with knowledge of their homeland, its culture and tradition so that they can continue the same standard of education on repatriation. Providing quality education comes next. Finally for them schools should be future oriented and offer multicultural and multilingual education. The first concern of students is, like P&T, teaching students to coexist with one another, followed by quality education. For them schools must be future oriented and promote UAE



culture and the last thing is that schools should instill a feeling of belonging and identification with the group. The parents think differently on this. First comes the purpose of providing children of the minority with knowledge of their homeland, its culture and tradition to continue the same standard of education on repatriation, followed by the function of being a quality education provider in terms of academics and co-curricular activities.

It can be said that desired purposes and long-term functions of minority schools as perceived by these same groups were successfully investigated and gathered in our study.

The language of minority communities in the UAE related in part to the language (5.5.2.3) in their homeland and this bonding is detrimental to the learning of Arabic is believed by the majority of the sample.

As for the variation among the groups, more than half of each group believes that the language of the minority communities in the UAE is related in part to the language in their homeland. There is a high percentage of those who have not answered among P&T but there are none who disagree. There are very few disagreements to this in the other 2 groups.

About four out of ten each of parents and students consider this bonding detrimental to the learning of Arabic (5.5.4.2) while five out of ten P&T thought so. Two out of ten each of the two groups, parents and students do not think so while none of the P&T disagree.

Both the points, about the language of minority communities in the UAE being related in part to the language in their homeland and this bonding is detrimental to the learning of Arabic were thoroughly researched.

Coming to what the minority school principals want to do to strengthen the communication and understanding of the national culture and identity through their schools (6.5.6.3), is to arrange different activities, celebrate different important days and appoint good, fluent and experienced Arabic teachers. The officers and ministers also find

these important and add the point: By keeping Qirat (recitations from the Qur'an) competitions.

The research shows us the variation of the groups as follows. The P&T gave most importance to celebrating important days, making sure that students know and respect the UAE culture and are fluent in Arabic with good teaching. Finally, interaction with the Emirati schools is one way. Most important for the students is that they know and respect the UAE culture; then comes celebrating important days and being fluent in Arabic. Some also think increasing teaching hours and giving the same treatment to both cultures and identities are more ways. The parents also feel that the students should know and respect the UAE culture and further be fluent in Arabic and celebrate important days.

The aim to find out what the minority school principals want to do to strengthen the communication and understanding of the national culture and identity through their schools was successful as can be seen from the results of the research.

The final point researched as per the plan in chapter 1 was what the minority school principals would like to do to improve teaching of languages in general and the teaching of UAE language (Arabic) in particular, in their schools and if so, how do they perceive the means to do so (6.5.6.4).

Arabic teaching in school was investigated and it was found that it could be improved by doing presentations and concerts in Arabic, by creating Arabic related cultural programs, and by encouraging the students to mix with Arabic teachers. The students could be made to read and write Arabic, introduce easy Arabic books and show audiovisual programs. The officers and the ministers also think these are the ways to improve the teaching of Arabic. The officers and the ministers also feel that Arabic teaching can be improved by translating Arabic books in the native language of the students and English.

The three groups differ in how they approach this question. According to the P&T teaching of Arabic can be improved by doing presentations, concerts in Arabic and get the students to read and write Arabic. Finally, the students can be encouraged to mix with

Arabic teachers and do assessment of problems. The priority for the students is appointing good fluent and experienced Arabic teachers, doing presentations, concerts in Arabic and getting the students to read and write Arabic. Encouraging the students to mix with Arabic teachers and encouraging students to arrange extra classes for Arabic are other ways. Parents see making the teaching of Arabic easier, appointing good fluent and experienced Arabic teachers, doing presentations, concerts in Arabic as most important.

It may be stressed that in this question, the research concentrated on the teaching of Arabic which however, was very satisfactory.

From the findings RQ1 and RQ2 above it can be said that our sample knows the country and its linguistic and cultural make up is very clear. What needs to be noticed is that a large majority of the sample feels that the understanding of Emirates national culture and identity needs strengthening. This is a direct indication that steps should be taken in this direction.

It is interesting that for a majority of the sample their language here is related to homeland language and that it is detrimental to their learning Arabic. It seems we are getting in our study a position exactly opposite to that of Edwards (1994) who says about language and identity, that native language is in some circumstances not crucial to maintaining identity and that identity can be maintained without the native language. We can stretch the point to identity in the UAE since not only in the case of Arabic but also where English is concerned there is a clear preference for the native language.

As said above, there is an overwhelming majority who see the minority schools having an important purpose in the UAE. This looks like an innocent statement but I think when recounting what all needs to be done, this places a lot of responsibility on the schools - even though the sample also says that these schools fulfill their purpose in the UAE.

The findings about what the sample thinks of the desired purposes and long term functions of minority schools have been mentioned above in 5.5.3 and compared with research on the purposes of minority schools in other countries in 5.5.3.8 above. Unfortunately there

are no studies on this or like topics in the Middle East or the Gulf countries that are documented and can be used.

What did not come out as a clear finding but as lesser indication was the following. The sample found important the function of schools of connecting the homeland education of the minority with the local culture and of creating a bond between educational institutions in the homeland and the culture here. To this was added the function of the schools to strengthen the base of the UAE through the native language and providing the children of the minority with the knowledge of their homeland. So all in all, there is an emphasis on the coming together of the two cultures. As pointed out above (5.5.3.8) Barnhardt (1992) proposes that a major goal of minority education in relation to minority culture is what he calls "cultural eclecticism" (3.5). The concept of cultural eclecticism combines features of each and both assimilationist and cultural pluralist perspectives. A combination of these features appears to be voted for though not in a majority as a function of schools.

This study shows there is concern for both the local culture and the culture of the home country, and all the groups stress the teaching of coexistence with other cultures. Students in the study also reported linguistic, cultural, cognitive, and emotional support – in short, these are also the functions of the schools and our students, parents and P&T group consider this an important point in that the school brings together students who are alike and provides emotional togetherness. Not exactly in terms of emotional togetherness, but a single community is seen as useful by some researchers (3.2.2). Garcia and Bartlett (2007) comment on the fact of having one community in the minority school to the extent of “second language acquisition as a social process building on the speech community itself, and not just as the individual psycholinguistic process of students” (p.1) take place. Their model promotes macro-acquisition, or second language acquisition as a social process involving an entire speech community in the school. Canagarajah (1999), Mazrui (2004), Pennycook (1994) and others also point out (3.2.2) that the key point is the speech community - the community of the learner. When there is one community the learner learns English not from the English native speaker but from the people of his own community who are bilingual and who speak English. There are advantages of this model

that there is no competition from the native speaker of English, and this process is expected to have been the same in the case of people from the same community.

Another point that comes up as a purpose, though again, not as a big majority is the importance given to the local language, Arabic, as a purpose of the schools. We might refer here to Nagi (2007) (3.5 and 5.5.3.8 above). It was found that bilingual education should focus on increasing interest in and improving the perceived value of the local language. The local language is valued by our sample. The three groups refer to the local language and refer positively. Our groups show a belief in the school for future attainment and success in choosing category 6, spread across all three groups. This kind of a positive or negative belief is seen to result in positive or negative results respectively by Hagendoorn, Veenman and Vollebergh (2003). As pointed out in 5.5.3.8 above, Hagendoorn, Veenman and Vollebergh's study of Turkish and Moroccan minority students showed that the perceived function of schooling was found to have a decisive impact on education attainment. Students who believed in the function of schooling for future success, did better in schools and vice-versa.

An important point to explore further is why is it that only the group of parents assigns the function of teaching Islam and Arabic language to schools. The thing is that though Islam and Arabic are important issues, there is little support for them among the P&T and students. The fact remains that maybe, the P&T and students do not mention it since it is already taught in schools. So it could be that they think it is enough and the parents – who presumably know that it is taught – do not feel it is enough – this is a point for further research.

Finally, a very special purpose of minority schools as seen by the officers and ministers but not even mentioned by the sample is that these schools should provide education to the children where the parents are so that the children don't have to be sent away from their parents. It was found by Lee (2006) that bilingual education facilitates the students' cognitive and emotional well-being. The reader may be reminded that the group of officers and ministers do have this as one of their concerns – psychological stability and security

for the children of the immigrants by making education available to them where their parents are.

As for the effects of multiculturalism and multilingualism on the curriculum, the findings are given above (5.5.4 – 5.5.4.6). What can be added is that on the basis of the findings and an inventory it can be said that the population interviewed and the officers and ministers are positively inclined towards the effects of multiculturalism and multilingualism on the curriculum. It needs to be researched what leads both, the sample group and the group of officers and ministers to the conclusion that multiculturalism and multilingualism has a negative impact on language development.

Concerning Arabic, a high percentage feels that the content of Arabic lessons should consist of daily life situations. This falls in line with the central theoretical concept in communicative language teaching which is communicative competence, a term introduced into discussions of language use and second/foreign language learning in the early 1970s (Habermas 1970; Hymes 1971; Jakobovits 1970). Competence is defined in terms of the expression, interpretation, and negotiation of meaning. So the syllabus consisted of, among other things, daily life situations and role playing as part of language teaching. About daily life situations, according to Freeman and Freeman (1998 see 6.5.4 above) it is logical to have students learn the language through the study of meaningful content, rather than as a separate subject apart from meaningful content. This is a recommendation coming out of the study.

What is clear is that at no cost should English be neglected (6.5.7.5 – 6.5.7.20). A comfortable majority uses English in everyday life. Now this is a sample that has given mixed reactions about English. Whatever is to be thought about improvements or changes in teaching English or in the curriculum has to be based on the merit of each individual issue. The sample encourages generalizations that is issue based as we have done (6.5.7.20).

### **7.3.1 Interpretation**

Based on the findings of this study certain interpretations can be attempted. To begin with, we started our study with the description of the multifarious society of the UAE – its immigrants from almost all over the world, its multicultural and multilingual make up and its international social fabric. This led to minority schools, licensed by the government to serve different religious, national, and ethnic groups. These private schools follow the curricula and syllabi of their homeland, their customs, and traditions and celebrate their important days but they have to teach Arabic. This invests a lot of responsibility on the schools towards the students and they are also responsible to the Ministry of Education. In these schools the medium of instruction is English, choice of second languages is some Indian language and foreign language is a European language like French and Spanish.

The other side of the picture is the status of Arabic. Arabic is the official language of the country and is compulsory in these schools. Yet it is not the main language of actual communication for these incoming waves of immigrants nor is it the lingua franca in the country. This has led to associations for the protection of this language (Malallah 1996, Khaliefa 1996, and Association of Sociologists 1992) and for widening the spheres of its use and maintenance. This makes it obvious that Arabic needs to be popularized and maintained and needs more coinage (Roberts 2008, Al Tayer 2008). It is also important to learn the language to fit better into the fabric of public life in the country.

Our study was conducted in this scenario. It gives results that can be interpreted to show the attitudes of the population to various problems and situations, Emirate society, national language and culture, to their own language and culture, to the international language English. In addition, the results show us the tendency in the minority and among those responsible for their education. An attempt is also made on the basis of the findings to show how such education supports the minority, prepares them to remain in the host society and also prepares them to return to the society of origin, how a sense of belonging and identification is one of the expectations from it.

The informants' perceptions of the UAE as discussed in 7.3 above show that there is mutual understanding between the two cultures and still a wish to strengthen the

understanding of it and the Emirati identity which are indicative of a very positive attitude to the local life. This attitude also comes through in what they feel the P&T want to do for the national Emirati culture and identity in the school. The whole sample wants the students to know and respect the UAE culture which in itself is very commendable and celebrate important days. The officers and ministers also see the P&T doing this. A broad interpretation of this could be the general positive attitudes on the part of the immigrants and an open-mindedness to the whole question of culture and identity of the Emirates. It also anticipates certain steps towards increasing activities and teaching Arabic.

Our results show us the sample's position vis-à-vis the laws about education in the UAE. It may be called a reasonably well informed sample in that it knows that the laws of the UAE allow the minorities to learn their mother tongue in school but whether it is allowed as a medium of instruction is not as clear to the whole sample. This shows a need for more clarification of laws to students and possibly in the parent-teacher meeting.

Coming to the important question of Arabic, we might say our sample is very honest in admitting that they don't grade themselves fluent speakers of Arabic and nor do they understand written or classical Arabic. The informants don't think that the local population expects them to master Arabic which may show that they think of the locals as accommodating and broadminded. Yet the sample thinks they need to strengthen communication skills in Arabic which is about their interest in the local life and wanting to adjust in it.

While on the topic of Arabic, the sample is very vocal about what they want in the Arabic lessons - daily life situation, the past with present or modern life and Arabic culture. These can add to the sample's attitude of wanting to adjust in this country –at worst, for pragmatic reasons, at best out of appreciation for the country. In fact, wanting to learn Arabic that can be used in daily life situations shows a wish to interact in Arabic and with Arabic culture further substantiates the wish to know the local Emirati culture and identity as stated above. The finding that Arabic is imperative for taking certain subjects is a point of the rules of the school and so as said above, this can be interpreted as lack of knowledge of rules which will need to be rectified. Arabic is not voted in as the medium of



instruction. I think, given the other points, this just indicates a pragmatic approach to Arabic in this context.

The enthusiastic response for what all should be done for improving the teaching of Arabic illustrates the interest of the sample in the Arabic language. Suggestions for doing presentations, cultural programs, mixing with Arabic teachers and introducing audiovisual programs is a further reflect of their involvement. This attitude seems to match that of the officers and ministers since they have the same suggestions. Finally, the sample thinks the P&T should encourage fluency in the students as a service to Arabic while the officers and ministers think it is important to spread awareness of Arabic which puts both on the same side.

Coming to English, the sample as a whole likes English and sees it as a very useful language, most important for getting jobs anywhere. But it is not the language they speak at home which shows there are reservations for the domains of English. Also by the very virtue of its definition, that a person defines her/his identity through the native language, we find our sample fall in line – English is not more important to them than their native language though it is very important. While on the native language, the sample believes that their language in the UAE is related in part to the language in their homeland and that this bonding is detrimental to the learning of Arabic. Their love of their language also extends to their believing that their language is not seen the local population as stigmatized nor has low prestige. This is also a comment on the image they have of the locals – a positive image.

One might now try to interpret what the sample wants from the schools. First of all, the whole sample believes that the minority schools have an important purpose in the UAE and they fulfill it. This shows the dependence and faith on minority schools and it also invests the schools with a lot of responsibility. Their expectations from these schools as per the findings show up the sample's concern for peace first of all. I think this is the world's concern today and we might say our sample is representative of the world in this sense. At the same time we have a sample keen on not losing its culture and traditions and last of all keen on quality education.

The officers and ministers are more future oriented in addition to expecting the same from the schools. They come out as responsible officers who want the schools to bond the home country institutions of the immigrants with the Emirati Culture. Their main concern is with trying to create this closeness and next it is with coexistence. They also show their responsibility in wanting to keep the parents and children together.

Finally, we get an insight about the sample from what they see as effects of multilingualism and multiculturalism on the curriculum. They see these characteristics of the UAE society as positive, leading to cultural openness except in the case of language development.

The officers and ministers are similar in seeing the effects of multilingualism and multiculturalism on the curriculum. They also see these characteristics as leading to knowledge in children and exposure to international culture.

To wind up the whole process of interpretation of the findings, the researcher would like to say with ultimate caution, based on the findings of the study that the role of the immigrants has changed considerably over the years. In 1.3 it was explained how the oil boom in the country and the need to build the infrastructure led to the immigration of a large number of foreign manpower from different parts of the world, particularly, from Asian countries among others, who settled here for the duration of their working life. As these communities continued to live here, their needs were noted by the government and steps taken in that direction. Schools for their children were one of the early facilities. So the immigrants were mainly a means for building the infrastructure of the country and this is how the schools began. However, the children of these immigrants also started to settle here and now it is a well established pattern that whole families come to settle in the Emirates in this way. So though the immigrants started with a sketchy role, they appear to have become an integral part of the UAE society. Now the government of the UAE has extended property ownership rights to the immigrants which means they can own homes here. So they have actually become a part of the UAE society and so the role of Arabic is even more important. This is reflected from our findings in that the immigrants want to learn the local culture and understand the Emirati identity, they want to learn Arabic and

promote its use and literature. In addition, their expectations from schools are also basically for better coexistence in this society. And to boot, they think like the officers and ministers who aim to better the UAE education and society.

Furthermore, I also feel that the sample and those responsible for their education are together in their efforts to better the educational situation. If we try to see how the immigrants relate to the local population, it may be said that they complement the local residents of the UAE in that they seem to have appreciation of the local culture and are keen to learn it and improve communication skills in Arabic. This can also be seen as a very positive way to relate to the national language and culture.

We might add that the education supports the immigrants in both, remaining in the UAE and adjusting in this society (by encouraging the understanding of UAE culture and identity and Arabic in the education), in preparing for higher education in their own country (by making sure there is a continuity in the education in their home country and here) and at the same time, preparing for higher education anywhere in the world (by having international education and a wide multilingual and multicultural approach to education).

#### **7.4 AREAS FOR FURTHER RESEARCH**

This section deals with the areas for further research. These points are arranged in the order in which they came up in the research.

It may not always be possible to make profound statements in research, but it is more important to be able to raise questions and identify areas for more research. An attempt has been made here to do so.

Dubai is rich in the cultural and educational scene just as in the areas of business and corporate dealings. This means a lot more can be explored about the relation of what the students learn concerning the business world. At the school level, it should also be interesting and educative to investigate if the boys and the girls think the same way or whether they perceive the world differently and if so, are the differences more than in the

other parts of the world or the same, are these differences the outcome of their particular positions in this society or universal. It is also possible to compare the ideas of these school teachers, principals and students with those of the Emirati schools here in the Emirates.

An important area to investigate is the lessons in Arabic classes as given below. In fact, this research can be taken to the next level of education (College Education) which should be even more interesting. College education in Dubai is very multi dimensional now and crucially instrumental for job training for both, the nationals and the expatriates.

### **7.5. RESEARCH QUESTIONS ARISING FROM THE DATA**

We have seen at various points that issues arise which cannot be answered from the data we have and perhaps need a different mode research method. These are summarized here.

1. “The minority language is stigmatized and has low prestige”. There is a large part of the sample that is neutral to this point so it needs further investigation (5.5.2.5).
2. Why is it that only the group of parents assigns the function of teaching Islam and Arabic language to schools (5.5.3.6. table 26). The thing is that though Islam and Arabic are important issues, there is little support for them among the P&T and students. It could be that they think it is enough and the parents – who presumably know that it is taught – do not feel it is enough – this is a point for further research.
3. What leads both the sample group and the group of officers and ministers to the conclusion that multiculturalism and multilingualism has a negative impact on language development (5.5.4 table 29, 30).
4. There are differences between the groups about whether the lessons in Arabic are just right for the students or not too difficult, not too easy, and this needs further investigation (6.5.2.(6), table 38).
5. How can Arabic lessons be made interesting enough to make the students do more activities connected with Arabic (6.5.2.(7), table 39).
6. That there is little factual knowledge about inclusion of Arabic qualifying exam leading to choice of stream. (6.5.2, (8) table 40). It may be suggested that that orientation courses in schools should introduce information about this.

## **7.6 IMPLEMENTATIONS**

On the basis of our study and the results and deductions there from, it is possible to make tentative statements about certain important issues. It is clear that the most important issues are connected with the teaching of Arabic.

In chapter one, we stated that the main aim of the research is to describe the current situation in minority schools and thereby establish a basis for planning curricular changes in minority schools required due to the prevailing multicultural and multilingual nature of the UAE population.

We decided to do this by consulting the different groups who have an interest in the curriculum. In general we found that all those asked think that it is important that their children should have more knowledge and understanding of the country where they live, not only its traditions but also its everyday life. The results of research question 1 show that the whole sample feels the need to strengthen the understanding of the Emirates national culture and identity -indicate that steps should be taken to strengthen this understanding.

For the ministry officials this must be reassuring since they do not want separation of the minorities from the life of the host country, especially since those minorities are numerical majorities with high qualifications, who make substantial contributions to the life of the country. How this can be done is a matter of the outcome of meetings with parents, principals and teachers and possibly senior students. This may take joint effort from these groups and from the officials and ministers, but the general agreement among the different groups – even though there are different emphases in their views – provides a strong basis for future changes. There will be little need for persuasion but only for ensuring that all the groups understand the views and emphases of others.

This generally positive situation can be developed with more specific innovations, and detailed analysis of data from the stakeholders has shown the following issues as starting points for change:

**I.** One part of research question 6 enquired what the principals and teachers group want to do for the national (Emeriti) culture and identity in the school. The findings of this question (6.6.1.8) is also a pointer to the direction that can be taken to strengthen the understanding of the Emirates national culture and identity.

Besides, our research also shows that as things stand, the P&T are seen by themselves and by the other 2 groups to encourage the development of Emeriti culture and identity in the school in the various ways as has been indicated earlier (6.6.2, 6.6.2.5, 7.3 above).

**II.** The content of Arabic lessons should consist of daily life situations and be such that it connects the past with present or modern life was a finding from our study (12 & 13 in 6.5.3).

**III.** Communication skills in Arabic need to be strengthened (4 in 6.5.1).

**IV.** What needs to be done for the national (Emeriti) culture and identity in the school brings forth the following points that can be implemented which are also mentioned in Implementation I above.. -1. Encourage Celebrating important days

-2. Arranging different activities for the students

**V.** For encouraging the development of Emeriti culture and identity in the school (also mentioned in Implementation I above) the points were-1.Appointing good, efficient, fluent and experienced Arabic teachers.

-2. By organize and encourage Qirat competitions

**VI** For improving teaching of Arabic and for the language the suggestions for implementation were:

-1. Teaching of Arabic can be made easier by doing presentation in Arabic and Arabic

-2. Get the students to read and write Arabic, introduce new and easy Arabic books and translate Arabic literature in their native language & English, show audiovisual programs.

-3. Have awareness programs for Arabic

All of these points can therefore be discussed with principals, parents and students. The officers and ministers might also be invited to plan some systematic curriculum development for the schools in Arabic.

### **7.7 THIS STUDY CAN BE USEFUL FOR...**

This study involves information about minority schools in Dubai, the students, principals and teachers and about the parents of the students. It includes information about the native languages, nationalities and languages known by these groups. Apart from this basic information, the study comes up with significant information so this study can be useful for scholars and academicians working in the disciplines of Education, Sociology, Socio-Linguistics, Linguistic Sociology, History of the UAE and a number of other disciplines that involve information about the UAE. It can also be very useful for lawmakers and people working in connection with schools. This study should be very useful for anyone who is doing or wants to do work in any areas related to this study and so explored therein. In fact, for its sheer informative value, it could add to the knowledge of any person who choose to read it.

In addition, it is internationally relevant to any work on education, second language teaching learning and the UAE. Finally this study can be of crucial importance to Government of Dubai.

### **7.8 LIMITATIONS OF THE STUDY**

One normally begins a research work with high ambition and it is equally true that parts of it need to be left out for lack of time or other limitations, part of it need to be revised or changed. All in all, it can be said with caution, that most research work has its limitations – imposed by external factors or through the researcher's own doing. This study too had its limitations. First of all it was hoped that the sample would be larger. But it had to be limited to the present size. Another thing that the researcher would have liked to do was interviews. But the time that would require considering the availability of the informants posed a daunting proposition. Moreover, since students were involved it would involve further permission from their parents and so on and so forth. This was one method which would have given us a lot of information. A further limitation was the absence of any

studies done on this or similar topics in this part of the world. It takes away from this study in that there is nothing on the local level to compare it with. But on the whole, the limitations were more or less overshadowed by, though this might seem immodest on the part of the researcher, the width and depth of this study.

## **7.9 CONCLUSION**

The population structure in the UAE is special in that the expatriate population outnumbers the local population. One of the most important needs of any population is the education system. So too, in this case. So the minority schools have catered to the various expatriate populations in the UAE. These schools fulfill the needs of the different religions national, and ethnic groups and so on. In these schools the medium of instruction is English, some Indian languages are taught as second language, and foreign languages are European languages like French and Spanish. Arabic is compulsory in these schools.

We can conclude that our study found that the students, parents and P&T in these schools were to a great extent, satisfied with the school system and with the various programmes in the schools. However, they had interesting perceptions about the UAE, the education system here, the functions and purposes of their schools and about what the principals and teachers are doing for the schools. In addition, they also had a number of suggestions for improving the understanding of the Emirati culture and identity, for teaching of Arabic and for these languages.

There are many points that can be implemented for the immediate improvement of the teaching in general and Arabic in particular. These should be looked into and the areas identified for further research should be taken on since important results are likely to come up.

This study has taken a lot of hard work and devotion. But I would like to conclude this work by saying that I have enjoyed every moment of it.



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**APPENDIX 1**



**THE UNITED ARAB EMIRATES  
MINISTERIAL COMMITTEE  
FOR EDUCATION**

**THE EDUCATION POLICY  
IN  
THE UNITED ARAB EMIRATES**

**MAY 1996**

**In the name of Allah, Most Gracious, Most Merciful**

In April, 1995 the United Arab Emirates (UAE) Cabinet ratified the Document of the Educational Policy which the Ministerial Committee for Education was entrusted with the task of its preparation.

In its meeting that was held on 28th September, 1992, the Cabinet approved the report presented by the Ministerial Committee including the plan and procedures of the project of the Educational Policy and the formation of a Steering Committee for its preparation. This Committee consisted of some key figures in addition to members representing many ministries and establishments such as: Information, Wakf and Islamic Affairs, Education, Interior, Defence, Youth and Sports, Finance, Health, the UAE University and the General Authority for Information.

The Educational Policy is guided by a multiplicity of directives: the Islamic Religion, the Constitution and Legislation of the State, its national heritage and history, social, demographic and economic status, the policy of the State and its relations at various levels, the status of the educational system and its achievements and the future challenges and aspirations.

The Educational Policy has defined six principles guiding all educational activities in the State. These principles are:

The education and upbringing of the UAE citizen on sound Islamic principles.

1. Education as a means of strengthening national affiliation.
2. Education for establishing a sense of social responsibilities.
3. Education for productive work and comprehensive development
4. Education as a preparation for a rapidly changing future.
5. Continuous education.

Consequently, 11 educational goals have been derived from these principles.

Hence, the Educational Policy constitutes a consistent and balanced guide to the educational process to guarantee high quality education to meet present and future requirements of the society.

The Ministry of Education in the UAE takes great pride in presenting this document to all parties concerned with education, particularly as it has won the support of H.H. the President, H.H. the Vice President and their Highnesses Members of the Supreme Council, Rulers of the Emirates due to their firm belief in the vital role that education plays in the development of both the individual and the society.

**Minister of Education  
Chairman of the Ministerial Committee  
for Education**

**HAMAD ABDUL-RAHMAN AL-MADFA'**

# **THE EDUCATION POLICY IN THE UNITED ARAB EMIRATES**

## **The Main Sources of Educational Policy**

The education policy of the United Arab Emirates is based on directives from a multiplicity of sources: the Islamic religion the national heritage, indigenous Arab values, the present state of economic and social development, and the achievements of the international community in the fields of science and technology which have influenced thought, culture, events and practices at all levels: local, regional and international. The prediction of future expectations is anticipated and planned for by all nations because of their profound impact on the foreseeable and distant future.

Education in the United Arab Emirates is one of the principal elements in the society. It has been influenced by the outstanding achievements of the state during its recent history and has itself contributed to many of these accomplishments. Within the general framework of supreme national objectives, it is responsible for answering the needs of the UAE society and its citizens. Consequently, educational policy, planning and development have to be determined according to the main directives of the educational system as defined by the society. Education policy is a response to the aspirations of our society to have an education system based on a clear scientific vision.

Thus, the educational policy of the UAE is derived from the following sources:

### **The Islamic religion**

Islam is the religion of the United Arab Emirates and the faith of its people. This necessitates total commitment to the teachings of the Holy Quran which is the constitution of the nation and its way of life, its piety and righteousness of conduct. In addition, we must comply with the "Sunna", the deeds and sayings of the Prophet, for further illustration of the teachings of the Holy Quran.

Islam has the capacity to comprehend all the virtuous concepts of all epochs throughout history until the day that God shall inherit the earth and all things living on it. This calls for close communication between ~~man~~ and himself, and between man and the universe around him, leading to the development of the ~~human~~ intellect and consciousness, and liberating him from all obstacles which hinder his full development.

Furthermore, this makes it imperative to establish sound foundations, to strengthen our belief in God and to inculcate the concepts of that belief in the hearts of our people and apply them to our behaviour ensuring that we avoid extremes, that we are moderate in our objectives, are aware of current and future innovations, recognize the importance of scientific research and discover the secrets of the sciences and the universe.

**This directs educational policy towards:**

1. *abiding by the teachings of the Holy Quran and the "Sunna" as the sources of the nation's faith and its way of life.*

2. *strengthening our faith in Almighty God, the love of our homeland and protecting it, and our affiliation to the brotherhood of the Arab nation and Islam.*

*developing the human intellect and liberating it from all heresy and superstitions, developing people's talents and skills to promote self-awareness and an understanding of life and the universe around us. This will enable the individual to express himself; to communicate with others in their own languages and to acquire a knowledge of their cultures, their civilizations and their experience. In addition, this will create a spirit of scientific enquiry which will encourage us to explore the mysteries of the universe and the sciences and to absorb those products of human thought, technical and scientific progress which do not contradict the principles of Islam.*

*providing equal educational opportunities for all members of the society and implementing a system of compulsory education to guarantee a minimum level of knowledge and skills for every individual.*

3. *laying greater stress on the Arabic language as it is the language of the Holy Quran and the Arabs.*

## **The Constitution and Legislation of the UAE**

The Constitution of the UAE is the source of all laws and legislation governing the affairs of state in all aspects of the nation's political, social and economic organization. It represents the bond between the members of the community and the links that unite them, **affirming** the spirit of equality and equal opportunity among them. The Constitution regulates the relationship between the individual and the state guaranteeing a life of dignity, and freedom emanating from the family unit which is based on virtue, morals and the prevailing ethical codes in the UAE. It also specifies the roles of the individual as the essential element in the formation of the nation and its future, stressing the filiation of UAE citizens to their country and inculcating a sense of pride in this **affiliation**, **abiding**, at all times, by the **teachings** of Islam and Arab values.

Constitutional and legislative documents concerned with education contain numerous directives **specifically** related to education policy. Article (7) of the Constitution stipulates that "Islam is the **official** religion of the State and Islamic Shari'a law is the principal source of its **legislation**." In the preamble to the Constitution and in Article 1 it **affirms** support for the Federal system and the **establishment** of even closer ties between the individual Emirates which constitute sovereign, independent, federal states whose citizens can lead a life of **dignity** and freedom under the protection of the Constitution.

Education is a key factor in the development of society. It is "available to all, unified, compulsory and free of charge at all levels within the Federation", thus ensuring its contribution to the consolidation of national unity (Article 17). In order to achieve this, the Federation - and not the individual Emirates - is responsible for the legislation and implementation of educational affairs. (Article 120).

The family is the cornerstone of society with its foundation in religion, morals and love of the homeland: the law ensures its identity and its protection (Article 15). Justice, social equality and equal opportunities for all are the pillars of the society (Article 14). All individuals are equal according to the law (Article 25). Public services are available to all citizens on the basis of their equality before the law (Article 35). The State guarantees its citizens health care and preventive medicine as well as treatment in times of epidemics (Article 19). Work is considered as fundamental to the progress of society and it is made available to all citizens who will be trained to undertake work (Article 20).

It is the duty of all residents in the UAE to respect the Constitution, the laws of the society and directives emanating from public authorities and to abide by the general rules of discipline and public morality (Article 44).

### **This directs educational policy towards:**

- 1. abiding fully by Islamic teachings and giving prominence to the comprehensive nature of Islam in all aspects of life emphasizing the importance of science and the role of the scientist.*
- 2. holding to and strengthening belief in the Federation and intensifying the spirit of affiliation and defending its achievements.*
- 3. recognizing the authenticity of the society; responding to the needs of the present and preparing for the demands of future development.*
- 4. emphasizing the importance of society and working towards achieving its unity; confirming the role of the family, motherhood and maternal care; and achieving social solidarity.*
- 5. protecting human rights and maintaining the balance between the individual's understanding of his rights and duties and emphasizing individual incentives in order to encourage excellence and creativity.*

### **3. The history and heritage of the UAE**

The United Arab Emirates is part of the Arab nation and indivisible from the greater Islamic society; thus its heritage is part of the Arab-Islamic heritage in its widest sense **extending** across the whole area covered by Islam. The heritage of the UAE ~~has~~ the same characteristics and **attributes** of this wider Arab-Islamic heritage but has its own special features which are products of its location and the way it has interacted ~~with~~ its environment.

There are a number of features in the heritage of the UAE which are in harmony with Arab-Islamic heritage, the most important being: integration between the human and applied sciences; **regarding** work as a value which gives equal status to productive work regardless of its type and thereby affirming work as a right and a duty for all members of the community; having the confidence in **making** changes and **ensuring** their appropriate course, benefiting from the experiences of others and affirming the principle of discovery. These characteristics have enabled the people of the UAE to adapt to rapidly changing circumstances and have given birth to a dynamic, ever-changing and evolving society.

Among the major characteristics, and perhaps the most unique, of this heritage are the ability to face harsh conditions in the surrounding environment, to make maximum use of available resources and to react positively to the environment culturally and intellectually by contributing to it and benefiting from it.



In its unique way this heritage has stressed a set of sublime moral values including generosity, dignity, pride, personal integrity, respect for the elderly, protection for the weak and the needy, support for the oppressed, truthfulness and fulfilment of promises.

**This directs educational policy towards:**

*emphasizing national Arab, Islamic and cultural identity and strengthening pride in them.*

2. *strengthening the multiplicity of values of our Arab Islamic heritage and embodying them in the character of the individual.*

*stressing the integrity and wholeness of human knowledge.*

*emphasizing the concept of productive work as a value and a duty.*

3. *accepting positive changes and contributing to them.*

6. *adopting an open mind to other human cultures and benefiting from their positive aspects.*

### **Social and demographic status**

People are not only the main contributors to development in all its aspects, they are also the main beneficiaries. Interaction between demographic changes and development can be realized through various mutual relations.

The population of the UAE has increased dramatically since the discovery of oil and the ensuing increase in national wealth: an ever-increasing amount of government funds have been devoted to development programmes which has led to an increased growth in all economic sectors. In turn, this has brought about an increasing need for a larger labour force of different specializations which has been met by immigrant labour from different nationalities and of different professional skills and capabilities. At the same time this has reduced the number of UAE nationals as a percentage of the total population and, in consequence, it has been necessary to implement a demographic policy regulating the inflow of expatriate labour, linking it, on the one hand, to the economic and social requirements of the development and, on the other, improving the national demographic profile.

The proportional distribution of nationals by age group reveals an ever-increasing category who are under 15 years of age i.e. school children who are economically totally dependent. This requires greater expenditure on public health and educational services.

During the transition from a traditional to a modern society, certain features have been evident, the most important of which are: new cities with much greater populations; extensive immigration; an increase in the number of working women and wide-spread access to the media; all of which have affected the values and attitudes of citizens.

Furthermore, public and private education has expanded in both urban and rural areas; standards of living have improved with the increased provision of health and other social services; the diversity of communities with different cultures with their impact on the Arab culture and the national identity; as well as the spread of new patterns of consumption and recreation.

#### **This directs educational policy towards:**

1. *emphasizing the principle expressed by His Highness the President: "the people of this country are its most valuable asset and its greatest wealth".*
2. *a commitment to the objectives of the demographic policy of the nation paying particular attention to the planning, training and preparation of the national labour force in order to qualify them for their future responsibilities in the national workplace.*
3. *preparing for increasing numbers in the next generation by providing them with high quality, effective and efficient education services.*
4. *facing the negative elements of a society in transition by defining national identity and integrating the contrasting cultures and supporting formal, non-formal and continuous education by the state.*
5. *preserving, respecting and developing national institutions.*
6. *preserving the environment and all its constituents.*

#### **5. Economic Status**

The wealth generated from oil income has been one of the main factors in bringing about progress in the UAE as this income has been invested in social and economic development.

Recent economic policies have concentrated on the construction of roads, harbours, airports, power stations, communication systems, schools, hospitals and housing thus creating a significant development of the national infrastructure. Economic development has made great strides accompanied by an increase in gross national product and an equivalent increase in the contribution from the non-oil sector.

The manufacturing industries and the services sectors are the two areas having the greatest potential for **diversifying** the sources of national income. There are sound possibilities for **establishing** a powerful industrial and economic base in the UAE, in addition to **diversifying** the national resources through adopting a **sustained** development policy mainly based on national capacities as well as benefiting from the technological achievements of the industrial countries. A number of industrial projects, including petrochemicals and manufacturing, have been established in the UAE in addition to major investment in free trade zones and an increase in the number of private trading companies. There is a promising future for further expansion in these enterprises.

**This directs educational policy towards:**

1. *training national manpower to satisfy the needs of a diversified GNP with particular regard to the manufacturing industries and services sector.*
2. *expanding technical and vocational education at their various levels and specializations in order to meet developmental needs.*
3. *integrating the educational outputs with the needs of a comprehensive development programme.*
4. *improving the training of UAE nationals in order to enable them to cope with future technological change and development.*

## **6. State policy and external relations**

The policy and external relations of the State are conducted at a number of levels. At the national level, national identity is of prime importance as it encompasses all the cultural, social, economic and political concepts, values and traditions which characterize our society and distinguish it from others. This has been accompanied by the establishment of a state, based in all its aspects on modern institutions.

Relations with the Gulf States are of a unique nature as all the countries in the Gulf region share the same language, religion, customs, traditions and history and are located in the same geographical area. These similarities have led to the formation of the Gulf Cooperation Council of which the United Arab Emirates is a member.

The UAE has very close links with the Arab nation sharing identical and deeply-rooted characteristics, religion, language, history, cultural heritage, common interests and aspirations. In addition, the UAE is part of the Arab World and its people form part of the Arab nation, concepts which are deeply rooted in the minds of the people and its leaders. Furthermore, the UAE is a member of the Arab League and all its agencies, and enjoys excellent relations with all other brotherly Arab countries.

The Islamic identity of the UAE stems from Islam, the religion of the State and its people. This identity has been strengthened over the years through joint historical links with other Islamic countries. It is being constantly enhanced and developed through the relationship of the UAE with the Islamic countries and its participation in all their organizations, conferences and institutions.

At the international level, the UAE maintains excellent relations governed by friendship, respect, mutual co-operation and interests with other members of the world community. The international relations of the UAE are also characterized by a policy of non-alignment, positive participation in international activities, objective evaluation of international problems and support for truth, justice, human rights and non-interference in the affairs of other nations.

**This directs educational policy towards emphasizing :**

1. *the national identity and the elements that build the national character.*
  2. *Islamic education and the Arabic language as prominent factors in forming the national character.*
  3. *stressing the concepts of unity and solidarity in all fields amongst the Gulf: Arab and Islamic states.*
- the role of education in promoting co-operation with all countries and people on the bases of the principles of peace, moderation, neighbourliness, mutual respect and concern for joint interests.*

### **The status of the educational system**

The status of the educational system is one of the ~~main~~ sources for educational policy and defining its directives.

Recent decades have witnessed a steady qualitative and quantitative growth in the educational system resulting in an expansion at all levels and types and the development of the curriculum.

Education has clearly interacted with economic and social needs and this has led to the expansion in general, technical and university as well as in adult education, literacy programmes and the education of women.

Education has also played a prominent role in enriching the cultural life of the society through its contribution to the formation of generations of educated people and by strengthening a cultural development which has brought about an environment conducive for creative literature and the arts.

Despite the increased numbers of schools in cities and remote villages which indicate a steady quantitative growth, there is still an urgent need to adopt methods and approaches which will ensure a continuous qualitative growth to meet the demands of scientific and technical change in the future.

**This directs educational policy towards:**

1. *developing the quality, efficiency and effectiveness of education in order to increase its appropriateness and to respond to the changing needs of the society.*
2. *introducing new forms of reaching in order to keep up with current developments in the field of educational technology.*
3. *developing teacher education and training programmes*
4. *adopting a system of incentives which will encourage nationals to take up a career in teaching.*
5. *adopting strategies which will improve the educational process inside the classroom.*

## **8. The challenges and aspirations of the future**

Future expectations have considerable impact on education policy since, by its nature, education trains and qualifies the younger generation for the future. The more education looks to the future, the better able it is to prepare new generations to cope efficiently with and to react positively to the challenges of the future. A number of studies on future trends have made several predictions which will have their impact on education.

The following are some of the most important:

the future will witness an explosion of knowledge, a revolution in the information sciences and a widespread development in communications. These will be accompanied by continuous and rapid developments in the fields of science and technology, all of which will have considerable influence on social institutions and values.

UAE society will continue to accommodate a variety of ethnic groups with different beliefs, religions and attitudes leading to the emergence of a number of points of view, values and cultural interests.

there will be greater respect for human rights and the recognition of the achievements of the individual.

it is probable that there will be a **number** of conflicts and differences between the rich and the poor nations. **This** will ultimately lead to an increase in individualism and changes in spiritual and **ethical** ideas, people's behaviour, the structure and quality of life and family relationships, **leading** to various social, psychological and **behavioural** problems. The increase in the populations of poor societies and their exodus towards the rich regions may be accompanied by an increase in violence and a deterioration of social, psychological and economic equilibrium.

Some countries will witness a decrease in their national income and fluctuations in the individual's share of GNP which may be accompanied by general economic instability.

Patterns of consumption will change in nature and direction bringing about changes in standards of living, education, culture and recreation, values, attitudes towards money, work and leisure activities.

The **information** industry will provide more jobs in the fields of data preparation, storing, processing, **retrieving** and dissemination.

The multi-national economic blocs and the world economy will have increasing power, altering the patterns of the manufacturing industries in the industrial countries towards the "clean industries" (that is **advanced** technology, electronics and the information highway). The economies of the **Third** World countries will gradually **shift** towards those industries with which the West began its industrial revolution i.e. **chemicals**, petro-chemicals, cement, fertilizers, **textiles** and **heavy** industries **all** of which, according to some, cause environmental pollution.

There will be a major increase in the private sector leading to greater opportunities for individual activities, privately-run businesses and co-operative ventures in the **new** global economic system.

The technological gap between the industrial world and the developing countries will lead to greater discrepancies in world trade, especially in **information** transfer that will **take** place between the industrial countries and the developing ones so as to allow them to grow as markets for the advanced technology of the industrial nations. It is probable that the industrial countries will not make advanced technological **information** available to the developing countries **within** the next century. This will mean that the developing countries will have to develop technological and scientific capabilities of their own.

It is expected that food and water supplies will emerge as major and more demanding issues that may lead to tensions among countries particularly those with inadequate water resources or between those which share the same water resources. Furthermore, it is also expected that trade in food will be used as a means of political pressure in the future.

The formation of larger alliances and centralized political units in the form of confederations which will grant them greater autonomy in dealing with problems and crises. This will occur through the initiative of independent countries in forming different unions in order to further economic interests or boost their defence capabilities against common dangers.

To realize these aims, efforts will be exerted to form **alliances/blocs** and new **forms** of union which ensure economic and political strength and better defence. It is foreseeable that the twenty-first century will be one of the major power blocs.

The emergence of world-wide issues such as the preservation of the environment, combating pollution, terrorism and poverty, all of which are beyond the power of one nation to solve.

There will be increased demand for equal opportunities, **including** more participation in **decision-making** within the framework of legal institutions **responsible** for decision-making and **implementation**. At the same time, there will be greater demand for equal opportunities in education, employment, health services, recreation, housing, public utilities, insurance and social security to be made available in cases of **infirmity**, unemployment, sickness and old age.

The role and contribution of non-governmental and voluntary organizations will grow steadily, especially in the fields of public services to local communities.

Transfer from centralized to de-centralized political systems as a result of the spread of the information network as a mechanism for enriching the community.

Education will therefore face two major problems in the future each forming a challenge to it :

- (a) a major increase in the number of student enrolments.
- (b) an explosion in knowledge which will increase and complicate the problems of information processing, storing, analysis and dissemination.

It is expected that education will be freed from static **dogmas** and traditional **systems** which lead to pre-conceived **rulings and classifications** that have a negative effect on the education of individuals.

**This directs educational policy towards :**

*regarding education as a political national security priority.*

*ensuring that education should make a greater contribution towards national affiliation.*

*preparing individuals to face the challenges and expectations of the future and preparing them to play an active role in it.*

*contributing to building the largest possible framework of knowledge, skills, values and ideas required for an understanding of history, creating an awareness of the present and preparing for the future.*

- ✓ 5. *giving priority to the teaching of the sciences, mathematics and languages.*
6. *introducing a variety of educational methodologies that help the younger generation to acquire planning and decision-making skills.*
7. *adopting modern strategies of individualized education.*
8. *taking the necessary measures to eradicate traditional education methods in order to ensure an educational system based on understanding, analysis and evaluation.*

### **The Basic Principles of Education Policy**

The directives of the educational policy in the UAE have set out the basic principles of the educational system. These principles interact with the basic pillars of the **society** as well as its objectives and future aspirations. They represent a general **consensus** that directs the efforts of developing and reforming the educational **system** of the nation.



### **These principles are:**

- . The education and upbringing of the UAE citizen on sound Islamic principles

Islam is the religion of the state and faith of its people. It guides them in all aspects of life: worship, morals and behaviour. Islam has the capacity to absorb all the virtuous ideas of all ages and directs its followers to use reason in all affairs of life liberating them from any heresy and superstition. It encourages believers to unravel the mysteries of the universe and to adopt a code of behaviour based on honesty, **truthfulness**, self-control and discipline, respect for the rights of others, protecting human life, **manifesting** the oneness of humanity, exchanging ideas, respecting those in authority and bearing the responsibilities of the people.

As education prepares people for **life** in its **widest** sense, it should abide by Islam, as religion and faith, and as the ultimate guide for educational institutions.

### **To attain this principle it is necessary to :**

1. bring up UAE nationals as true Muslims.
2. **formulate** the national curriculum at all levels in accordance with the teachings of **Islam** as a religion, belief and a code of behaviour.

### **Education as a means of strengthening national affiliation**

The people of the UAE belong to one nation and the state is an integrated entity. For these reasons, education has been regulated and unified so as to play its part in enhancing the sense of national unity. The Constitution stipulates that education, with regard to its legislation and **implementation**, is the responsibility of the Federation rather than the individual Emirates. The identity of the society has been defined on the basis of its affiliation to the Arab World with a view to achieving unity in its objectives, actions and destiny leading to realizing the aspirations of the Arab nation. The national identity of the UAE gives prominence to cultural, social, political and economic values **formed** throughout its history and heritage which distinguish our community from others, and at the same time, act as a safety valve for the society. Stressing national identity becomes more important as UAE society is susceptible to numerous variables and changing circumstances. However, this does not contradict the need to direct younger generations towards an understanding of, and exchanges with, other cultures even if distances separate them.

**To attain this principle it is necessary to :**

- .. direct educational activities toward strengthening national, Arab and Islamic cultural identity, thus enabling the younger generations to participate effectively in human civilization, both conscious and proud of their national origin and identity.
- 2. draw up the educational curriculum, at all levels, in accordance with the basic principles of national identity and the general objectives and various interests of UAE society.
- . maintain the cultural and national identity and individuality as cornerstones of the comprehensive development of the society which encompasses modern scientific and technological achievements and adopts a modern approach to all aspects of life.

**3. Education for establishing a sense of social responsibilities**

The basic principle of government in the UAE is to enable its citizens to lead a life of dignity under the protection of the constitution with the aim of preparing them for their responsibilities.

The education institution is where new generations acquire awareness of their civic rights and duties and learn how to maintain a balance between them. On the other hand, education itself is a basic factor in upgrading general economic and social standards as long as the principle of equal opportunities is applied to all citizens of whatever location or circumstances.

The principle of equal opportunities aims at providing every citizen with excellent educational facilities appropriate to his or her abilities and aptitudes; inculcating a sound sense of civic responsibilities and forming a character, that appreciates, values and respects social welfare, and dedicates itself to serving society, in addition to respecting the opinions of others and being aware of how to contribute to decision-making and conscientiously exercising their civic responsibilities.

**To attain this principle it is necessary to :**

- 1. provide highquality educational services for each and every citizen.
- 2. ensure that the national curriculum makes learners aware of and trains them to shoulder their civic responsibilities.

#### **4. Education for useful productive work and comprehensive development**

UAE society considers work as the cornerstone for its progress. It aims at providing job opportunities for all its citizens and training them to work efficiently. It emphasizes that education should, as one of its basic principles, ensure the capability of the society to produce and develop its own productivity.

Meeting the needs of society for human resources is a fundamental responsibility of the educational institution and the interaction between education and productive work a major trend which aims at catering for the needs of **future** generations of creative producers.

Both **formal** and **non-formal** education are the main sources for developing the nation's manpower in accordance with the needs of comprehensive development in all scientific, theoretical, applied and **technological** aspects.

**To attain this principle it is necessary to :**

- <sup>1</sup> integrate learners with all areas of the national economic system with a view to developing the learners abilities to **analyse** this system, develop it and participate in its activities.
- diversify educational opportunities and develop them in a way that meets the economic needs of the society as well as the requirements of continuous comprehensive development.
- organize education, and improve the standard of its efficiency, quality and relevance in a way that ensures the development requirements are met.
4. a **main** feature of the educational system should be the encouragement of originality and creativity.

#### **5. Education as a preparation for a rapidly changing future**

**At** the present time human knowledge is characterized by rapid changes in the fields of science and technology, particularly in the **information** sciences, communications, self-awareness and the awareness of others. These changes have led to the emergence of new professions and job conditions and to the disappearance of others. By definition, education is responsible for the preparation of a new generation to cope with the future. This makes it imperative to provide them with skills and capabilities that help them to understand the causes and consequences of change **as well as** being prepared for it, being able to comprehend it and being able to respond positively and effectively to it.

**To attain this principle it is necessary to :**

1. emphasize the importance of the **teaching** of the sciences, mathematics and languages.
2. provide learners with the necessary skills and to react positively to future innovations.
3. keep abreast of modern international tendencies whether in educational systems or teaching methods.

## **6. Continuous Education**

**Regardless** of time and place, continuous education has always been a general principle adopted by our Arab heritage and incorporated into **most** modern **educational** systems. It is a comprehensive and flexible framework which offers numerous and diversified educational opportunities to everyone, regardless of age or specialization, so as to cater for the different needs of the individuals as well as the changing needs of the future.

Continuous education stipulates that an educational institution should aim at developing **self-instructional** abilities. In addition, society should provide a variety of opportunities for continuous education from which the individual can benefit throughout all **stages** of his life in order to satisfy his professional and cultural needs.

**To attain this objective it is necessary to :**

1. expand educational opportunities to include all activities that may be **offered** by mosques, **social**, economic, co-operative, sporting, voluntary and information institutions in an integrated way to ensure that the individual benefits from them.
2. co-ordinate and integrate formal and **non-formal** education and allocate roles to them so as to allow a variety of educational opportunities.
3. provide material, moral and social incentives that help to make the **continuation** of education an issue of vital importance to every individual.

## **The General Aims of Educational Policy**

In the light of the preceding principles, which have been derived from the basic pillars of UAE society, the general objectives of national educational policy are defined as follows:

1. To develop an integrated, individual character based on **faith**, behaviour, professionalism and performance.
2. To **reinforce** Islamic, Arab and national affiliation, in addition to cultural **identity**.
3. To **stress** the importance of Arabic **as** the **medium** of instruction.
4. To communicate with other cultures in accordance with the principles of **Arab** Islamic culture.
5. To meet the quantitative **and** qualitative needs of the society for human resources.
6. To extend compulsory education to the end of **the** secondary level (18 years).
7. To ensure equal educational opportunities for **all** citizens.
8. To **diversify** educational opportunities to correspond with the capabilities and needs of the learners.
9. To upgrade the quality, efficiency, and effectiveness of education, **and** ensure its relevance to the present **and** **future** needs of the society.
10. To provide high quality education in order to develop **originality** and creativity.
11. To **intensify** the use of advanced educational technology.
12. To establish a society of educators and educated including **co-ordination** and integration between **formal** and **non-formal** educational **institutions** which guarantee life-long educational opportunities.

## **APPENDIX 2**

**-A-B-C-D-**

### **Appendix 2-A Students**

Dear Student:

This questionnaire solicits information for an important academic study. The information you provide in this questionnaire will be treated confidentially. You are also assured that your name will not be mentioned or used in any papers or documents.

For your information, this questionnaire is part of work at the University of Durham.

You are kindly requested to answer all the questions and fill out all the spaces.

Thank you for your cooperation.

## STUDENT'S QUESTIONNAIRE

### GENERAL INFORMATION

1. Name (Optional) \_\_\_\_\_
2. Age \_\_\_\_\_
3. Place of Birth \_\_\_\_\_
4. Nationality \_\_\_\_\_
5. Native Language(s) \_\_\_\_\_
6. Which school do you go to at present? \_\_\_\_\_
7. Location of the  
school \_\_\_\_\_
8. Which grade are you in? \_\_\_\_\_.
9. Number of years in this school \_\_\_\_\_
10. Is your native language taught at school? -----Yes -----No
11. How many hours a week are given to your native language? \_\_\_\_\_
12. Is Arabic taught in your school? -----Yes -----No
13. How many hours a week? \_\_\_\_\_
14. \_\_\_\_\_ is the main language of the school.
15. Which school were you in before this school?  
\_\_\_\_\_

2

Following are the full forms of the abbreviations you will need to choose a column as an answer.

SA: *Strongly Agree*  
A: *Agree*  
N: *Neutral*  
D: *Disagree*  
SD: *Strongly Disagree*  
DK: *Don't know*

		SA	A	N	D	SD	DK
16.	The present and past society of the UAE differ greatly						
17.	The UAE society is multilingual						
18.	The UAE society is multicultural						
19.	In the UAE I feel you are free to pursue your own interests?						
20.	There is a mutual understanding between the two cultures –Emariti and my minority (minority means when you are not a citizen of the emirates).						
21.	We need to strengthen the understanding of the Emirates national culture and identity.						



		SA	A	N	D	SD	DK
22	The laws of the UAE allow the minorities to learn their mother tongue in school						
23.	The laws of the UAE allow the minorities to use their language in education, ie., as a medium of instruction?						
24	The language of the minority communities in the UAE is related in part to the language in their homeland						
25.	This bonding is detrimental to the learning of Arabic.						
26.	The minority language is stigmatized and has low prestige						

4

27 A . What are the desired purposes and long-term functions of minority schools as perceived by the minority groups?

		SA	A	N	D	SD	DK
27	The minority (ie., the non Emariti private schools) schools have an important purpose in the UAE						
28.	The minority (ie., the non Emariti private schools) schools fulfill their purpose in the UAE						

28 b What are the long-term functions of minority schools as perceived by the minority groups.

\_\_\_\_\_

## 5

29. Are you at home in this school?      Yes      No      Can't

**Say**

30. Does the school encourage pupils to cooperate with each other? ☐ Yes ☐ No ☐ Can't

Say

31. Does anyone check the physical surroundings of the school? Yes No Can't Say

32. Does anyone check the qualifications and training of the teachers?    Yes    No    Can't Say

33. Does anyone check the salaries of the teachers? Yes No Can't Say

34. Does anyone check the curricula and text books? Yes No Can't Say

## 6

SA A N D SD DK

35.	This school charges high fees						
36.	My family has serious problems paying for my education in this school						
37.	My father's employer pays for my education						

**CURRL**

38. Do you have a curriculum which gives enough time for all subjects?    Yes    No  
Can't Say

39. What are the changes in the curriculum from the time you joined till now?

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40. What are the effects of multiculturalism and multilingualism on the curriculum of your (minority) schools?

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41. Does the curriculum focus on the fact that the presence of other cultures within the framework of the dominant culture can be enriching and can be used as a source of education and culture?

\_\_Yes    \_\_No    \_\_Can't Say

42. What changes should be made to the curriculum of minority schools to cater to the present educational needs of the UAE multicultural and multilingual society?

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43. Should your curriculum be eclectic, ie., have features of each culture and of both cultures?

\_\_Yes    \_\_No    \_\_Can't Say

		SA	A	N	D	SD	DK
4	I think I should study more about my native country and culture						
4	I think there is enough materials about my native country and culture in the lessons I have at school						
4	I think there is enough material about the UAE society and culture in the lessons I have at school						
4	More materials about UAE society and culture should be included in the lessons I have at school						
4	History and social studies should include more materials about the UAE culture and history in the lessons I have at school						
4	The UAE Ministry of Education should exercise more control on what we learn at school						
5	I feel that I do have a say in the curriculum of the school.						
5	I feel that the curriculum of the school should include more about the following:  _____  _____  _____						

8.

		Yes	No	DK
52.	I grade myself as a fluent speaker of Arabic			
53.	I can understand spoken Arabic.			
54.	I don't understand written or classical Arabic.			
55.	I think the school should give more time to Arabic			

56.	Arabic should be the medium of instruction in this school			
57.	The content of Arabic lessons should be Arabic culture			
58.	The content of Arabic lessons should connect the past with present or modern life			
59.	The content of Arabic lessons should consist of daily life situation			
60.	The content of Arabic lessons covers all reading, writing and speaking.			
61.	The content of Arabic lessons is just right for me – not too difficult, not too easy.			
62.	The content of Arabic lessons makes me interested in doing other activities connected with Arabic.			
63.	Do you think the dominant group (the locals) expects you to master their language (Arabic)?			
64.	Do you have tests including Arabic to decide if you will be allowed to take academic education or technical education?			
65.	If so, are the marks you get in Arabic counted in making the decision about academic or technical education?			
66.	Do you think you need to strengthen communication skills in Arabic?			

9

		SA	A	N	D	SD	DK
67.	I do need to learn Arabic						
68.	I see no need for Arabic in the Emirates						
69.	My parents would be happy to see me speaking Arabic						
70.	Arabic is a difficult language						

71.	My native language is more beautiful than Arabic						
72.	English is more beautiful than Arabic						

10

		SA	A	N	D	SD	DK
73.	I like English						
74.	It is a very useful language						
75.	It helps me find a job everywhere						
76.	English is the language we speak at home						
77.	I love to go to the English-speaking countries (for example: UK, USA, Canada, Australia)						
78.	I would like to continue my studies in an English speaking university						
79.	I would like to work and live in an English speaking country (UK, USA, Canada, Australia)						
80.	English is the most important language for me						
81.	English is the language I like to use most						
82.	I like to read English literature and see English movies						
83.	I love to live in an English speaking country						
84.	English is more important to me than my native language						
85.	I would like to see everybody in my family speaking English						
86.	I use English in everyday life (for example in the marketplace, with friends, in restaurants and coffee shops, etc.)						

**ATTQS 11**

87. Does your school principal feel the need to strengthen communication in Arabic in your school?

Yes No

**If no, go to Qs. 89. If yes**

88. Does he feel the need is

very much somewhat very little

89. Does your school principal feel the need to improve teaching of Arabic in your school?

Yes No

**If no, go to Qs. 91. If yes**

90. Does he feel the need is

very much somewhat very little

91. Does your school principal want to strengthen the communication and understanding of the national (Emirati) culture and identity in your school?

Yes No

**If no, go to Qs. 95. If yes**

92. Does he feel the need is

very much somewhat very little

93. What does he want to do for the national (Emarati) culture and identity in your school? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

94. How does he encourage its development in your school?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

95. Is Arabic taught in your school?      Yes                      No

**If no, go to Qs. 98. If yes**

96. Do you think it is taught?

\_\_\_\_\_

more than you need                      enough for our need                      less than we need

97. Is Arabic compulsory in your school?

Yes                      No

98. Are there any programs or activities in Arabic in your school?

Yes                      No

**If no, go to Qs. 100. If yes**

99. Do you think they are

\_\_\_\_\_

many                                      enough                                      very few

100. Does your school principal feel the need to improve teaching of languages in  
general in your school?                      Yes                      No

**If no, go to Qs. 102. If yes**



101. Does he feel the need is

very much

somewhat

very little

102. Does your school principal feel the need to improve the teaching of the UAE language (Arabic) in particular, in your school?

Yes

No

**If no, go to Qs. 104. If yes**

103. Does he feel the need is

very much

somewhat

very little

104. How does he perceive the means to do it?

\_\_\_\_\_.

105. What does he want to do for Arabic language?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

106. How can diversity be incorporated in the school programs?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

107. Are the current educational programs reaching minority students, especially those which are particularly marginalized?      Yes                      No

**If no, go to Qs. 109. If yes**

108. Are they reaching?

\_\_\_\_\_

All of them      most of them      many of them      some of them      very few of them

109. How could strategic planning and programming best support integration without assimilation of minorities?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

110. How can minority education programs operate properly in an effective way?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

111. In your school do you have extracurricular activities to create an atmosphere of cultural tolerance, mutual cultural education and trust?      Yes                      No

**If no, go to Qs. 113. If yes**

112. Are these extracurricular activities

\_\_\_\_\_

Too many                      many                      just enough                      few                      very few

113. In your school do you have multicultural activities, programs and common interest activities?

Yes No

If no, go to Qs. 115. If yes

114. Are these multicultural activities, programs and common interest activities

Too many many just enough few very few

12

IMMIGRATION (A)

		SA	A	N	D	SD	DK
115	Given the choice I would like to go back to my country right away.						
116	I would like to continue living in the UAE with my family						
117	I would like to leave the UAE for my education and come back to the UAE to find a job						
118	I would like my family to stay here in the UAE						
119	I would like my brothers and sisters to find jobs here in the UAE						
120	I like to wear UAE traditional clothes						
121	UAE has facilities in all the fields like communication, business, etc. that I do not find anywhere else						

122	I feel at home in the UAE because there is a big community of my people living here.						
123	I feel more at home in Dubai than in my native town/city						
124	UAE is a better place to live than my own country						
125	Given the chance, I would like to become a citizen of the UAE						
126	We can have better standards of living here than in my native country						

**RELIGION (B)**

SA    A    N    D    SD    DK

127	I think that Islam should be taught in all schools						
128	My Children should learn more about Islam						
129	Other religions should be taught in UAE private schools						



Thank you very much for completing the questionnaire.

## **Appendix 2 B. Parents**

### **PARENT'S QUESTIONNAIRE**

Dear Sir/Madam:

This questionnaire solicits information for an important academic study. The information you provide in this questionnaire will be treated confidentially. You are also assured that your name will not be mentioned or used in any papers or documents.

For your information, this questionnaire is part of work at the University of Durham.

You are kindly requested to answer all the questions and fill out all the spaces.

Thank you for your cooperation.

**Parents**

**GENERAL INFORMATION**

1. Name (optional)\_\_\_\_\_

2. Age\_\_\_\_\_

3. Nationality \_\_\_\_\_

4. Native Language (s)

\_\_\_\_\_

5. Number of years in the Emirates\_\_\_\_\_

6. Number of Children in Private Schools \_\_\_\_\_

7. Ages

(i)\_\_\_\_\_ (ii)\_\_\_\_\_ (iii)\_\_\_\_\_ (iv)\_\_\_\_\_

8. What kind of private school are your children in (religious, ethnic or free)?

\_\_\_\_\_

9. I know the following languages (add native languages too)

<u>Language</u>	<u>Level</u>			
	listening	speaking	reading	writing
i.				
ii.				
iii.				
iv.				
v.				

2

Following are the full forms of the abbreviations you will need to choose a column as an answer.

SA Strongly Agree

:

A: Agree

N: Neutral

D: Disagree

SD Strongly Disagree

:

D Don't know

K:

		SA	A	N	D	SD	DK
10.	The present society and past society of the UAE differ greatly						
11.	The UAE society is multilingual						
12.	The UAE society is multicultural						
13.	In the UAE I feel we are free to pursue your own interests?						
14.	There is a mutual understanding between the two cultures –Arabic and my minority (minority means when you are not a citizen of the emirates).						
15.	We need to strengthen the understanding of the Emirates national culture and identity						

SA   A   N   D   SD   DK

16	The laws of the land allow the minorities to learn their mother tongue in school						
17.	The laws of the land allow the minorities to use their language in education, ie., as a medium of instruction?						
18	The language of the minority communities in the UAE is related in part to the language in their homeland						
19	This bonding is detrimental to the learning of Arabic.						
20.	The minority language is stigmatized and has low prestige						

21. What are the desired purposes of minority schools as perceived by the minority groups?

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22. What are the long-term functions of minority schools as perceived by the minority groups?

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SA A N D SD DK

23.	The minority schools have an important purpose in the UAE						
24.	The minority schools fulfill their purpose in the UAE						

5

SA A N D SD DK

25.	Given the choice, I would rather send my children to government schools						
26.	The emirate Government should be responsible for the education of my children.						
27.	I consider myself a citizen of the UAE						
28.	I would like to be considered an Emarati citizen						
29.	I know this country more than my native country						
30.	I consider myself more a citizen of this country than my own native country						
31.	I do not necessarily go back to my home country every year.						
32.	When I go on vacation, I am pressured by my children to return to the UAE.						

6

D

SA A N D SD K

33.	Private schools in the Emirates charge very high fees						
-----	---	--	--	--	--	--	--

34.	Tuition fees is a heavy burden on my budget						
35.	My employer pays for the tuition fees of my children						
36.	I feel my children are getting my money's worth from these schools						

CRMM

37. Do your children have a good curriculum in their school?    Yes                      No            Can't Say

38. What are the changes in the curriculum from the time your children have joined the school till now?

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39. What are the effects of multiculturalism and multilingualism on the curriculum of your (minority)schools?

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40. Does the curriculum focus on the fact **that the presence of other cultures within the framework of the dominant culture** can be enriching and can be used as a source of education and culture?

Yes                      No                      Can't Say

41. What changes should be made to the curriculum of minority schools to cater to the present educational needs of the UAE multicultural and multilingual society? \_\_\_\_\_

42. Should your curriculum be eclectic, ie. have features of each culture and of both cultures?

In my children's curriculum

		SA	A	N	D	SD	DK
43.	I think my children should study more about our native country and culture						
44.	I think there is enough materials about my native country and culture in the lessons my children have at school						
45.	I think there is enough material about the UAE society and culture in the lessons my children have at school						
46.	More materials about UAE society and culture should be included in the lessons my children have at school						
47.	History and social studies need to be changed to include more materials about the UAE culture and history in the lessons my children have at school						
48.	The UAE Ministry of Education should exercise more control on what our children learn at school						

49.	I feel that my children do have a say in the curriculum of the school.						
-----	--	--	--	--	--	--	--

50. I feel my children’s curriculum should learn more about the following:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

S  
SA    A    N    D    D    DK

51.	The parents should have a say in the curriculum of this school						
52.	I think the curriculum of this school should include more about _____ _____ _____.						

**8**  
**LANGAR**

		Yes	NO	DK
53.	My children learn their native language in school			
54.	I would like to see the school teaching my native language			
55.	I have learned Arabic			
56.	I speak Arabic			
57.	I can read Arabic			
58.	I can write Arabic			
59.	I understand spoken Arabic but not written or Classical Arabic.			
60.	I would love to see my children speak Arabic			

		SA	A	N	D	SD	DK
61	The school should teach my children more Arabic						
62	Arabic is a very important language in Dubai						
63	I can manage in Dubai with English						
64	I cannot see a need for learning Arabic (everybody speaks English)						
65	The school should not give any attention to Arabic						
66	Arabic should be the medium of instruction in the school.						
67	Arabic is a beautiful language						

		Yes	NO	DK
68	Do you think the dominant group (the locals) expects your children to master their language (Arabic)?			
69	Do your children have tests including Arabic to decide if they will be allowed to take academic education or technical education?			
70	If so, are the marks they get in Arabic counted in making the decision about academic or technical education?			
71	Do you think your children need to strengthen communication skills in Arabic?			

SA A N D SD DK

72	I do need to learn Arabic						
73	I see no need for Arabic in the Emirates						
74	My parents would be happy to see me speaking Arabic						
75	Arabic is a difficult language						
76	My native language is more beautiful than Arabic						
77	English is more beautiful than Arabic						

## 10

**LANGENG  
USEPLUSATTD**

78. We speak English at home:            **Yes**                      **No**79. We use English in the supermarket, coffee shop, restaurant etc.   **Yes**                      **No**

SA A N D SD DK

80	It is very important for my children to learn English						
81	I like English						
82	English is a very useful language for my children						
83.	I would like my children to go to the English speaking countries (for example: UK, USA, Canada, Australia).						
84.	I would like to see my children continuing their education in an English speaking countries (for example: UK, USA, Canada, Australia)						
85.	English should be the medium of instruction at school						

86.	English is more important to my children than even their native language.						
87.	I would like to see everybody in my family speaking English						
88.	English is the most important language for my children.						
89.	English is the language I like to use most.						

11

ATTDQS

Yes    No    DK

90	Do you meet the principal of your children’s school?			
----	--	--	--	--

91. Does the principal of your child’s school feel the need to strengthen communication in Arabic in the school?

Yes                      No

If no, go to Qs. 93. If yes

92. Does he feel the need is

\_\_\_\_\_

very much                                      somewhat                                      very little

93. Does the principal of your child’s school want to strengthen the communication and understanding of the national (Emarati) culture and identity in the school?

Yes                      No

If no, go to Qs. 97. If yes

94. Does he feel the need is

\_\_\_\_\_

very much                                      somewhat                                      very little

95. What does he want to do for the national (Emarati) culture and identity in your school? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

96. How does he encourage its development in your children’s school?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

97. Is Arabic taught in your children’s school?      **Yes**                      **No**  
**If no, go to Qs. 100. If yes**

98. Do you think it is taught  
\_\_\_\_\_

more than you need	enough for our need	less than we need
--------------------	---------------------	-------------------

99. Is Arabic compulsory in your school?  
**Yes**                      **No**

100. Are there any programs or activities in Arabic in your school?  
**Yes**                      **No**

**If no, go to Qs. 102. If yes**

101. Do you think they are  
\_\_\_\_\_

too many	many	enough	few	very few
----------	------	--------	-----	----------



102. Does the principal of your child's school feel the need to improve teaching of languages in

general in the school?

**Yes**

**No**

**If no, go to Qs. 104. If yes**

103. Does he feel the need is

\_\_\_\_\_

very much

somewhat

very little

104. Does your school principal feel the need to improve the teaching of the UAE language (Arabic) in particular, in the school?

**Yes**

**No**

**If no, go to Qs. 108. If yes**

105. Does he feel the need is

\_\_\_\_\_

very much

somewhat

very little

106. How does he perceive the means for improving the teaching of Arabic in the school?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

107. What does he want to do for Arabic language?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

108. How can diversity be incorporated in the school programs?

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109. Are the current educational programs reaching minority students, especially those which are particularly marginalized?    **Yes**                      **No**

**If no, go to Qs. 111. If yes**

110. Are they reaching?

\_\_\_\_\_

All of them            most of them            many of them            some of them    very few of them

111. How could strategic planning and programming best support integration without assimilation of minorities?

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112. How can minority education programs operate properly in an effective way?

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113. In their school do your children have extracurricular activities to create an atmosphere of cultural tolerance, mutual cultural education and trust?   **Yes**                      **No**

**If no, go to Qs. 115. If yes**

114. Are these extracurricular activities

\_\_\_\_\_

Too many                      many                      just enough                      few                      very few

115. In their school do your children have multicultural activities, programs and common interest activities?

Yes

No

If no, go to Qs. 117. If yes

116. Are these multicultural activities, programs and common interest activities

Too many                      many                      just enough                      few                      very few

12  
IMMIGRATION

		SA	A	N	D	SD	DK
117.	Given the choice, I would like to go back to my country right away						
118.	I would like to continue living in the UAE with my children						
119.	I would like my children to go out of the UAE for their education						
120.	I would like my children to come back and find jobs in the UAE						
121.	I would like other relatives to come here and find jobs						
122.	UAE is a better place than my own country						
123.	I feel at home here in the UAE						
124.	I would like to be naturalized (get a UAE passport).						
125.	I feel at home here because there so many people from my country living here						
126.	I like to wear UAE traditional clothes						

127.	I like to be a part of UAE society						
128.	I know more about UAE than my own country						
129.	I like to invest in the UAE.						
130.	We can have better standards of living here than in my native country						

RELIGION

		SA	A	N	D	SD	DK
131.	I think that Islam should be taught in all schools						
132.	My Children should learn more about Islam						
133.	Other religions should be taught in UAE private schools						

Thank you very much for completing the questionnaire.



## **Appendix 2 C . ( P & T)**

### **PRINCIPAL'S QUESTIONNAIRE**

Dear Sir:

This questionnaire solicits information for an important academic study. The information you provide in this questionnaire will be treated confidentially. You are also assured that your name will not be mentioned or used in any papers or documents without your prior permission.

For your information, this questionnaire is part of work at the University of Durham.

You are kindly requested to answer all the questions and fill out all the spaces.

Thank you for your cooperation.

## Questionnaire 1

### School Principals

1. Name of the School \_\_\_\_\_
2. Location \_\_\_\_\_
3. Telephone Number \_\_\_\_\_ Fax \_\_\_\_\_
4. Your Name (optional) \_\_\_\_\_
5. Nationality      British      American      Indian      Pakistani      Others  
\_\_\_\_\_
6. Highest Degree      Diploma      B.A      M.A      PhD      Other
7. Total years in Dubai \_\_\_\_\_
8. Salary (optional): Please tick the relevant bracket.  
Dhs. (10,000 -15,000)    (15,000- 20,000)    (20,000 +)
9. I know the following languages

<u>Language</u>	<u>Level</u>			
	listening	speaking	reading	writing
vi.				
vii.				
viii.				
ix.				
x.				

2.

10. Total Number of teachers in your school \_\_\_\_\_

Nationalities	Number	Average Qualifications
10.1. Western (British American, Canadian, Australian)		

10.2. Asian (Indian Pakistani etc.)		
10.3. Arab and Arabic speaking		
Others (specify)		

3.

11. Total Number of Students in the school \_\_\_\_\_

12. Primary \_\_\_\_\_ Secondary \_\_\_\_\_

13. Student information:

Nationality	Number	Primary	Secondary
Western			
Asian			
Emirate Arab			
Other Arabs			
Other (specify)			

14. a. Average number of students in each class: \_\_\_\_\_

14. b. How can you classify your school? Is it:

- i. Religious
- ii. Ethnic
- iii. Free
- iv. Other specify \_\_\_\_\_

14 c. What are the conditions for the admission of students in your school?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_
- iv. \_\_\_\_\_

4.

15. Languages officially taught/learned at school and for the percentage of the students

Languages	Percentage
a. _____	_____
b. _____	_____
c. _____	_____
d. _____	_____

16. Language Use in School

Medium of instruction, \_\_\_\_\_

Native language \_\_\_\_\_

Foreign language \_\_\_\_\_

Second language \_\_\_\_\_

Elective \_\_\_\_\_

Language	Use (1)		
a. English			
b. Arabic.			
c.			
d.			
e.			
Others (specify).			

17. The Official medium of instruction in all subjects in this school is \_\_\_\_\_

18. The official business of the school (forms, memos, communication) is conducted in \_\_\_\_\_ (name of language/s)\_.  
\_\_\_\_\_



19. What is the place of Arabic in your school? Please describe briefly.

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5

20. Tuition Fees: How much are the fees per student for a school year (i.e., two semesters) in UAE Dirhams. \_\_\_\_\_.

21. Are these fees waived for special students?                      Yes      No      Can't Say

22. Is your school:      for profit                      no profit no loss                      charitable institution?

23. The curriculum of the school is

- a. the same curriculum used somewhere else (India, Britain, etc )
- b. specially drawn to fit the needs of the students here
- c. prescribed by the Ministry of Education (in Dubai, in your country)
- d. a mix of all these

6.

24. How often are you visited by the Ministry officials?

1. Very often      2. Often      3. Occasionally      4. Rarely      5. Never

25. What are the purposes of the visits/communication?

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26. Are there any points of disagreement?                      Yes              No              Can't Say

27. If yes, what are the main points of disagreement?

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7

28. School facilities : Check the facilities available at your school.

In your school do you have (tick mark the facilities you have in your school)

<input type="checkbox"/> Playgrounds	<input type="checkbox"/> Auditoriums
<input type="checkbox"/> Tennis courts	<input type="checkbox"/> Football field
<input type="checkbox"/> Swimming Pool	<input type="checkbox"/> Gymnasium
<input type="checkbox"/> Computer Labs	<input type="checkbox"/> Science labs
<input type="checkbox"/> Library	<input type="checkbox"/> Clinic
<input type="checkbox"/> Audiovisual equipments	<input type="checkbox"/> Photocopying facilities
other?(specify) _____	

29. Is Islam taught to Muslims in your school?      Yes      No      Can't Say

30. If yes, what curriculum do you use for the teaching of Islam?

No. of class hours per week: \_\_\_\_\_

31. Are other religions taught in your school?

Please specify.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

8

Following are the full forms of the abbreviations you will need to choose a column as an answer.

- SA:      *Strongly Agree*  
A:      *Agree*  
N:      *Neutral*  
D:      *Disagree*  
SD:      *Strongly Disagree*  
DK:      *Don't know*

		SA	A	N	D	SD	DK
32	The present and past society of the UAE differ greatly						
33.	The UAE society is multilingual						
34.	The UAE society is multicultural						
35.	In the UAE I feel you are free to pursue your own interests?						

36.	There is a mutual understanding between the two cultures –Arabic and my minority (minority means when you are not a citizen off the emirates).						
37.	We need to strengthen the understanding of the Emirates national culture and identity						

9.

SA   A   N   D   SD   DK

38	The laws of the UAE allow the minorities to learn their mother tongue in school						
39.	The laws of the UAE allow the minorities to use their language in education, ie., as a medium of instruction?						
40.	The language of the minority communities in the UAE is related in part to the language in their homeland and is this bonding detrimental to the learning of Arabic.						
41.	The minority language is stigmatized and has low prestige						

42. What are the desired purposes and long-term functions of minority schools as perceived by the minority groups?

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10.

		SA	A	N	D	SD	DK
43.	The minority schools have an important purpose in the UAE .						
44.	The minority schools fulfill their purpose in the UAE						

45. What are the needs of the minorities so that they can fulfill the present educational needs of the UAE multicultural and multilingual society?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

		Yes	NO	Can't Say
46	Do you think the level of your education is the level of national education?			
47.	Does anyone check the qualifications and training of the teachers?			
48.	Does anyone check the salaries of the teachers?			
49.	Does anyone check the curricula and text books?			

50. What are the changes in the curriculum from the time you joined till now?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

51. What are the effects of multiculturalism and multilingualism on the curriculum of your (minority) schools?

52. Does the curriculum focus on the fact that the presence of other cultures within the framework of the dominant culture can be enriching and can be used as a source of education and culture? \_\_Yes \_\_No \_\_Can't Say

53. What changes should be made to the curriculum of minority schools to cater to the present educational needs of the UAE multicultural and multilingual society?\_\_\_\_\_

54. Should your curriculum be eclectic, ie. Have features of each culture and of both cultures? \_\_ Yes \_\_ No \_\_ Can't Say

*QSS55-62Intv*

12.

		SA	A	N	D	SD	DK
55	I think the students should study more about their native country and culture						

56.	I think there is enough material about the students' native country and culture in the lessons they have at school						
57.	I think there is enough material about the UAE society and culture in the lessons they have at school						
58.	More materials about UAE society and culture should be included in the lessons at school						
59.	History and social studies need to be changed to include more materials about the UAE culture and history in the lessons at school						
60.	The UAE Ministry of Education should exercise more control on what is taught at school						
61.	I feel that I do have a say in the curriculum of the school.						

62. I feel that the curriculum of the school should include more about the following:

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### 13.

		Yes	No	DK
63.	I grade myself as a fluent speaker of Arabic			
64.	I can understand spoken Arabic but not written or classical Arabic			
65.	I think the school should give more time to Arabic			
66.	Arabic should be the medium of instruction in this school			

67.	The content of Arabic lessons should be Arabic culture.			
68.	The content of Arabic lessons should connect the past with present or modern life			
69.	The content of Arabic lessons should consist of daily life situation			
70.	The content of Arabic lessons cover all reading, writing and speaking			
71.	The content of Arabic lessons is just right for the students – not too difficult, not too easy.			
72.	The content of Arabic lessons makes the students interested in doing other activities connected with Arabic.			
73.	Do you think the dominant group (the locals) expects you to master their language (Arabic)?			
74.	Do you have tests including Arabic to decide if the students will be allowed to take academic education or technical education?			
75.	If so, are the marks they get in Arabic counted in making the decision about academic or technical education?			
76.	Do you think you need to strengthen communication skills in Arabic?			

14

SA A N D SD DK

77	I do need to learn Arabic						
78	I see no need for Arabic in the Emirates						
79	Arabic is a difficult language						
80	My native language is more beautiful than Arabic						
81	English is more beautiful than Arabic						



SA   A   N   D   SD   DK

82	I like English						
83	It is a very useful language						
84	It helps people to find a job everywhere						
85	English is the language we speak at home						
86	I love to go to the English-speaking countries (for example: UK, USA, Canada, Australia)						
87	I would like to work and live in an English speaking country (UK, USA, Canada, Australia)						
88	English is the most important language for me						
89	English is the language I like to use most						
90	I like to read English literature and see English movies						
91	I love to live in an English speaking country						
92	English is more important to me than my native language						
93	I would like to see everybody in my family speaking English						
94	I use English in everyday life (for example in the marketplace, with friends, in restaurants and coffee shops, etc.)						

**ATTDQS**

95. Do you as a school principal feel the need to strengthen communication in Arabic in your school?

Yes

No

**If no, go to Qs. 97. If yes**

96. Do you feel the need is

\_\_\_\_\_

very much

somewhat

very little

97. Do you as a school principal feel the need to improve teaching of Arabic in your school?

Yes

No

If no, go to Qs. 99. If yes

98. Do you feel the need is

\_\_\_\_\_

very much

somewhat

very little

99. Do you as a school principal want to strengthen the communication and understanding of the national (Emarati) culture and identity in your school?

Yes

No

If no, go to Qs. 103. If yes

100. Do you feel the need is

\_\_\_\_\_

very much

somewhat

very little

101. What do you want to do for the national (Emarati) culture and identity in your school? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

102. How do you encourage its development in your school?

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103. Is Arabic taught in your school?      Yes                      No

**If no, go to Qs. 106. If yes**

104. Do you think it is taught

\_\_\_\_\_

more than you need                      enough for our need                      less than we need

105. Is Arabic compulsory in your school?

Yes                      No

106. Are there any programs or activities in Arabic in your school?

Yes                      No

**If no, go to Qs. 108. If yes**

107. Do you think they are

\_\_\_\_\_

many                                      enough                                      very few

108. Do you as a school principal feel the need to improve teaching of languages in  
general in your school?                      Yes                      No

**If no, go to Qs. 99. If yes**

109. Do you feel the need is \_\_\_\_\_

very much                      somewhat                      very little

110. Do you as a school principal feel the need to improve the teaching of the UAE language (Arabic) in particular, in your school?

Yes                      No

**If no, go to Qs. 114. If yes**

111. Do you feel the need is

\_\_\_\_\_

very much                      somewhat                      very little

112. How do you perceive the means to do it?

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---

113. What do you want to do for Arabic language?

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---

114. How can diversity be incorporated in the school programs?

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115. Are the current educational programs reaching minority students, especially those which are particularly marginalized?      Yes              No

**If no, go to Qs. 117. If yes**

116. Are they reaching

\_\_\_\_\_

All of them      most of them      many of them      some of them      very few of them

117. How could strategic planning and programming best support integration without assimilation of minorities?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

118. How can minority education programs operate properly in an effective way?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

119. In your school do you have extracurricular activities to create an atmosphere of cultural tolerance, mutual cultural education and trust?      Yes      No

**If no, go to Qs. 121. If yes**

120. Are these extracurricular activities

\_\_\_\_\_

Too many      many      just enough      few      very few



132	UAE is a better place to live than my own country						
133	Given the chance, I would like to become a citizen of the UAE						
134	We can have better standards of living here than in my native country						

**RELIGION**

SA   A   N   D   SD   DK

135	I think that Islam should be taught in all schools						
136	My Children should learn more about Islam						
137	Other religions should be taught in UAE private schools						

Thank you very much for completing the questionnaire.



**Appendix 2 - D**

**(Questionnaire for Structured Interview)**

**Dear Sir:**

**You are kindly requested to answer all the questions and fill out all the spaces.  
Thank you for your cooperation.**

**Q1. What are the desired purposes and long-term functions of minority schools as perceived by the minority groups? (Officials/ teachers/ parents)**

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**Q2. What are the effects of multiculturalism and multilingualism on the curriculum of your (minority) schools?**

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**Q3. What do you want to do for the national (Emarati) culture and identity in the schools?**

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Q4. How do you encourage (emirati culture) its development in your school?

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Q5. How do you perceive the means to do improve the teaching of Arabic?

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Q6. What are the changes in the curriculum from the time you joined till now?

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Q7. What changes should be made to the curriculum of minority schools to cater to the present educational needs of the UAE multicultural and multilingual society?

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Q8. I feel that the curriculum of the school should include more about the following:

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Q9. How can diversity be incorporated in the school programs?

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Q10. How could strategic planning and programming best support integration without assimilation of minorities?

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Q11. How can minority education programs operate properly in an effective way?

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Q12. What do you want to do for Arabic language?

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Q13. What are the needs of the minorities so that they can fulfill the present educational needs of the UAE multicultural and multilingual society?

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### APPENDIX 3

#### Profile A-B-C

Students														Parents										P&T					
Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15		Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9		Q5	Q6	Q7	Q8	Q9	
2	2	1	1	1		3	6	2	2	2	2	1	0		2	1	1	3	1		3	5		1	3	3	3	4	
2	1	1	1	1		2	4	2	3	2	2	1	0		2	1	1	1	3		3	5		2	3	2	0	3	
3	2	1	1	1		3	3	2	2	2	1	1	7		2	1	1	2	2		3	2		1	35	4	0	4	
2	1	1	1	2		2	3	1	0	2	1	1	8		2	1	1	3	2		3	4		2	35	5	0	5	
2	1	1	1	2		3	4	1	0	2	2	1	0		2	1	1	2	4		1	5		1	35	5	1	3	
2	2	1	1	1		3	6	2	2	2	2	1	0		3	1	1	0	2		3	2		1	3	2	1	5	
3	2	1	1	1		3	3	2	2	2	2	1	9		2	1	1	3	2		0	3		1	35	5	3	4	
2	1	1	1	1		2	4	2	2	2	2	1	10		3	1	1	5	0		0	0		2	3	3	3	3	
3	2	1	1	1		3	2	2	2	2	1	1	4		2	1	1	2	2		2	3		0	35	5	0	5	
1	2	1	1	2		1	6	1	0	2	2	2	0		2	1	1	2	2		3	4		1	5	5	3	4	
1	1	1	1	3		1	4	2	2	2	1	1	0		2	1	1	3	3		3	5		1	3	2	1	2	
1	2	1	1	3		1	6	2	2	2	4	1	0		3	1	1	5	4		3	5		2	3	0	0	4	
2	1	1	1	3		2	5	2	3	2	2	1	0		4	1	1	5	1		2	5		1	5	2	0	4	
2	1	1	1	3		2	6	2	2	2	1	1	0		3	1	1	3	1		2	4		2	3	2	0	2	
1	2	1	1	3		2	6	2	2	2	1	1	0		3	1	1	5	1		3	4		1	2	5	0	4	
2	1	1	1	3		2	4	2	2	2	2	1	0		2	1	1	5	2		3	5		1	35	4	0	4	
2	1	1	1	3		2	6	2	0	2	0	1	0		2	1	1	3	2		3	3		1	35	5	3	4	
1	2	1	1	3		2	2	1	0	2	2	1	5		2	1	1	5	1		3	4		2	3	2	0	3	
1	1	1	1	2		1	3	1	0	2	2	1	0		2	1	1	2	3		2	3		2	3	3	3	3	
1	1	1	1	2		1	6	1	0	2	2	1	0		1	1	1	1	2		1	4		1	3	3	3	4	
1	1	1	1	2		1	3	1	0	2	2	1	16		2	1	1	2	2		3	2		2	3	2	0	2	
1	1	1	1	2		1	6	2	2	2	2	1	0		2	1	1	2	1		3	3		1	3	2	1	5	
3	2	1	1	1		3	4	2	2	2	1	1	14		2	1	1	2	2		3	5		1	5	5	3	4	
1	1	1	1	2		1	4	1	0	2	2	1	0		1	1	1	5	1		2	4		2	35	5	0	5	
2	1	1	1	4		2	6	2	2	2	1	1	11		3	1	1	5	3		2	3		1	2	5	0	4	

2	2	1	1	4		2	6	2	2	2	2	1	0		4	1	1	5	2		3	3		1	3	2	1	2
2	2	1	1	4		2	6	2	2	2	2	1	0		2	1	1	5	5		1	4		1	5	5	3	4
2	1	1	1	4		2	6	2	2	2	2	1	4		2	1	1	5	3		2	5		2	3	0	0	4
2	2	1	1	4		3	2	1	0	2	1	1	0		2	1	1	2	3		3	3		0	35	5	0	5
2	2	1	1	4		1	6	2	2	2	2	1	0		2	1	1	5	2		3	4		1	5	2	0	4
1	1	1	1	4		1	1	1	0	2	2	1	12		2	1	1	1	2		3	3						
3	2	1	1	4		3	6	2	0	2	2	1	0		2	1	1	4	2		2	3						
2	1	1	1	4		2	1	1	0	2	1	1	0		2	1	1	1	1		2	3						
2	1	1	1	5		3	2	1	0	2	1	1	0		2	1	1	1	1		3	2						
3	2	1	1	5		3	6	1	0	2	2	1	0		2	1	1	3	2		3	5						
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## APPENDIX 4

### Research Question1

Students						Parents						P& T					
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1	5	5	4	5	4	5	6	6	5	5	5						
5	5	4	5	1	6	6	5	5	5	5	6						
6	5	5	4	5	5	5	5	5	5	5	5						
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6	5	5	4	5	5												
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5	6	6	5	4	5												
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6	5	6	5	5	6												
5	5	4	5	6	4												
6	6	6	4	5	6												
6	6	6	5	5	5												

6	6	6	6	4	5												
6	6	6	2	5	5												
6	5	5	4	5	5												
6	5	6	5	4	5												
6	5	6	5	6	5												
5	5	4	5	1	6												

## APPENDIX 5

### Mann-Whitney Test

#### R1 one S-P

**Ranks**

	Q10	N	Mean Rank	Sum of Ranks
Q16	1	7	4.43	31.00
	2	1	5.00	5.00
	Total	8		

**Test Statistics<sup>b</sup>**

	Q16
Mann-Whitney U	3.000
Wilcoxon W	31.000
Z	-.378
Asymp. Sig. (2-tailed)	.705
Exact Sig. [2*(1-tailed Sig.)]	1.000 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q10

#### R1 two S-P

**Ranks**

	Q17	N	Mean Rank	Sum of Ranks
Q11	1	5	3.30	16.50
	2	1	4.50	4.50
	Total	6		

**Test Statistics<sup>b</sup>**

	Q11
Mann-Whitney U	1.500
Wilcoxon W	16.500
Z	-.707
Asymp. Sig. (2-tailed)	.480
Exact Sig. [2*(1-tailed Sig.)]	.667 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q17

### R1 Three S-P

**Ranks**

	Q18	N	Mean Rank	Sum of Ranks
Q12	1	3	2.67	8.00
	2	1	2.00	2.00
	Total	4		

**Test Statistics<sup>b</sup>**

	Q12
Mann-Whitney U	1.000
Wilcoxon W	2.000
Z	-.577
Asymp. Sig. (2-tailed)	.564
Exact Sig. [2*(1-tailed Sig.)]	1.000 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q18

### R1 four S-P

**Ranks**

	Q13	N	Mean Rank	Sum of Ranks
Q19	1	7	4.43	31.00
	2	1	5.00	5.00
	Total	8		

**Test Statistics<sup>b</sup>**

	Q19
Mann-Whitney U	3.000
Wilcoxon W	31.000
Z	-.378
Asymp. Sig. (2-tailed)	.705
Exact Sig. [2*(1-tailed Sig.)]	1.000 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q13

### R1 Five S-P

**Ranks**

	Q20	N	Mean Rank	Sum of Ranks
Q14	1	4	5.00	20.00
	2	5	5.00	25.00
	Total	9		

**Test Statistics<sup>b</sup>**

	Q14
Mann-Whitney U	10.000
Wilcoxon W	25.000
Z	.000
Asymp. Sig. (2-tailed)	1.000
Exact Sig. [2*(1-tailed Sig.)]	1.000 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q20

### R1 Six S-P

**Ranks**

	Q15	N	Mean Rank	Sum of Ranks
Q21	1	1	1.50	1.50
	2	1	1.50	1.50
	Total	2		

**Test Statistics<sup>b</sup>**

	Q21
Mann-Whitney U	.500
Wilcoxon W	1.500
Z	.000
Asymp. Sig. (2-tailed)	1.000
Exact Sig. [2*(1-tailed Sig.)]	1.000 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q15

# R1 one S – P&T

Ranks

	Q32	N	Mean Rank	Sum of Ranks
Q16	1	1	18.50	18.50
	3	26	13.83	359.50
	Total	27		

Test Statistics<sup>b</sup>

	Q16
Mann-Whitney U	8.500
Wilcoxon W	359.500
Z	-.694
Asymp. Sig. (2-tailed)	.488
Exact Sig. [2*(1-tailed Sig.)]	.667 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q32

# R1 two S-P&T

Ranks

	Q33	N	Mean Rank	Sum of Ranks
Q17	1	2	3.00	6.00
	3	6	5.00	30.00
	Total	8		

Test Statistics<sup>b</sup>

	Q17
Mann-Whitney U	3.000
Wilcoxon W	6.000
Z	-1.080
Asymp. Sig. (2-tailed)	.280
Exact Sig. [2*(1-tailed Sig.)]	.429 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q33



**R1 three S-P&T**

**Ranks**

	Q18	N	Mean Rank	Sum of Ranks
Q34	1	3	3.33	10.00
	3	3	3.67	11.00
	Total	6		

**Test Statistics<sup>b</sup>**

	Q34
Mann-Whitney U	4.000
Wilcoxon W	10.000
Z	-.225
Asymp. Sig. (2-tailed)	.822
Exact Sig. [2*(1-tailed Sig.)]	1.000 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q18

**R1 four S-P&T**

**Ranks**

	Q19	N	Mean Rank	Sum of Ranks
Q35	1	3	3.17	9.50
	3	3	3.83	11.50
	Total	6		

**Test Statistics<sup>b</sup>**

	Q35
Mann-Whitney U	3.500
Wilcoxon W	9.500
Z	-.471
Asymp. Sig. (2-tailed)	.637
Exact Sig. [2*(1-tailed Sig.)]	.700 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q19

**R1 five S-P&T**

**Ranks**

	Q36	N	Mean Rank	Sum of Ranks
Q20	1	1	3.00	3.00
	3	7	4.71	33.00
	Total	8		

**Test Statistics<sup>b</sup>**

	Q20
Mann-Whitney U	2.000
Wilcoxon W	3.000
Z	-.679
Asymp. Sig. (2-tailed)	.497
Exact Sig. [2*(1-tailed Sig.)]	.750 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q36

**R1 six S-P&T**

**Ranks**

	Q37	N	Mean Rank	Sum of Ranks
Q21	1	13	64.00	832.00
	3	103	57.81	5954.00
	Total	116		

**Test Statistics<sup>a</sup>**

	Q21
Mann-Whitney U	598.000
Wilcoxon W	5954.000
Z	-.687
Asymp. Sig. (2-tailed)	.492

a. Grouping Variable: Q37

### R1 one P-P&T

**Ranks**

	Q32	N	Mean Rank	Sum of Ranks
Q10	2	17	20.91	355.50
	3	26	22.71	590.50
	Total	43		

**Test Statistics<sup>a</sup>**

	Q10
Mann-Whitney U	202.500
Wilcoxon W	355.500
Z	-.507
Asymp. Sig. (2-tailed)	.612

a. Grouping Variable: Q32

### R1 two P-P&T

**Ranks**

	Q33	N	Mean Rank	Sum of Ranks
Q11	2	1	3.00	3.00
	3	6	4.17	25.00
	Total	7		

**Test Statistics<sup>b</sup>**

	Q11
Mann-Whitney U	2.000
Wilcoxon W	3.000
Z	-.632
Asymp. Sig. (2-tailed)	.527
Exact Sig. [2*(1-tailed Sig.)]	.857 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q33

**R1 three P-P&T**

**Ranks**

	Q12	N	Mean Rank	Sum of Ranks
Q34	2	1	3.00	3.00
	3	2	1.50	3.00
	Total	3		

**Test Statistics<sup>b</sup>**

	Q34
Mann-Whitney U	.000
Wilcoxon W	3.000
Z	-1.225
Asymp. Sig. (2-tailed)	.221
Exact Sig. [2*(1-tailed Sig.)]	.667 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q12

**R1 four P-P&T**

**Ranks**

	Q35	N	Mean Rank	Sum of Ranks
Q13	2	37	39.46	1460.00
	3	58	53.45	3100.00
	Total	95		

**Test Statistics<sup>a</sup>**

	Q13
Mann-Whitney U	757.000
Wilcoxon W	1460.000
Z	-2.627
Asymp. Sig. (2-tailed)	.009

a. Grouping Variable: Q35

### R1 five P-P&T

**Ranks**

	Q36	N	Mean Rank	Sum of Ranks
Q14	2	8	6.44	51.50
	3	7	9.79	68.50
	Total	15		

**Test Statistics<sup>b</sup>**

	Q14
Mann-Whitney U	15.500
Wilcoxon W	51.500
Z	-1.641
Asymp. Sig. (2-tailed)	.101
Exact Sig. [2*(1-tailed Sig.)]	.152 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q36

### R1 six P-P&T

**Ranks**

	Q37	N	Mean Rank	Sum of Ranks
Q15	2	5	77.80	389.00
	3	103	53.37	5497.00
	Total	108		

**Test Statistics<sup>a</sup>**

	Q15
Mann-Whitney U	141.000
Wilcoxon W	5497.000
Z	-1.887
Asymp. Sig. (2-tailed)	.059

a. Grouping Variable: Q37

## APPENDIX 6

### Research Question2

							Parents						P&T			
Students																
Q22	Q23	Q24	Q25	Q26		Q16	Q17	Q18	Q19	Q20		Q38	Q39	Q40	Q41	
5	4	5	4	3		6	4	5	5	4		5	5	4	1	
5	5	5	3	3		2	2	2	2	6		5	5	5	5	
5	6	5	3	4		6	5	3	3	5		6	5	5	3	
3	3	5	3	3		3	2	3	3	3		5	5	5	3	
3	3	4	1	1		5	5	5	5	3		5	3	5	4	
5	4	5	4	3		6	6	3	3	4		6	6	6	5	
6	5	4	4	3		5	5	5	2	5		5	4	4	4	
5	5	5	3	3		6	1	4	4	4		5	5	4	1	
5	5	5	4	3		6	6	5	5	2		5	5	5	3	
5	5	4	4	3		5	1	4	4	3		5	4	4	4	
5	3	5	3	3		6	3	2	4	4		6	1	4	4	
5	3	5	4	6		5	5	4	4	3		5	5	5	5	
6	5	5	4	4		6	5	4	4	1		5	5	4	4	
6	1	6	6	1		4	5	5	5	4		6	5	5	6	
4	3	1	1	4		5	5	5	5	5		5	5	4	3	
5	5	5	4	3		6	5	5	5	3		6	5	5	3	
5	3	4	1	4		5	5	5	5	3		5	4	4	4	
5	5	5	5	3		5	1	4	4	4		5	5	5	5	
4	3	4	1	2		6	5	5	5	4		5	5	4	1	
3	4	1	1	5		6	2	4	4	3		5	5	4	1	
3	3	5	4	5		4	3	4	4	5		6	5	5	6	
5	1	5	4	4		3	3	4	4	4		6	6	6	5	
5	5	5	6	4		5	1	3	3	4		5	4	4	4	
3	3	4	5	4		5	5	5	5	5		5	5	5	3	
6	5	5	3	3		6	6	5	5	4		5	5	4	3	
5	2	5	5	5		5	5	6	6	3		6	1	4	4	

6	6	6	2	2		5	5	5	5	5		5	4	4	4
6	6	6	3	2		5	4	5	5	4		5	5	5	5
6	3	4	4	2		5	4	5	5	3		5	5	5	3
6	3	1	4	3		6	5	4	4	5		5	5	4	4
1	1	1	5	1		5	5	5	5	4					
6	5	4	4	6		3	3	5	5	3					
5	5	4	4	4		5	5	3	3	4					
5	5	1	5	5		5	3	4	4	1					
5	3	3	5	6		5	5	5	5	4					
6	5	5	5	4		6	3	1	1	3					
4	5	1	6	4		6	5	5	5	2					
6	6	6	5	3		6	5	4	4	2					
4	4	4	4	4		5	2	5	5	1					
5	4	5	1	1		6	2	2	3	2					
5	1	4	5	4		6	4	5	3	3					
5	4	1	1	5		3	3	4	4	4					
6	2	4	4	6		6	6	6	2	4					
5	1	5	3	3		5	5	5	3	3					
5	5	5	5	3		5	4	5	4	4					
5	5	5	4	3		5	5	1	1	4					
5	5	4	4	3		5	1	5	5	1					
5	5	5	5	2		3	3	3	5	5					
5	3	5	4	4		6	6	6	3	2					
6	5	1	5	1		4	4	5	4	3					
5	1	5	5	1		6	6	5	5	3					
3	3	3	5	3		6	4	5	5	3					
5	5	5	3	2		4	4	4	4	4					
6	5	5	2	6		6	1	1	1	1					
5	5	5	5	3		5	3	5	4	5					
6	1	4	1	3		6	3	5	5	3					
6	3	6	4	3		3	3	6	5	5					
5	3	5	0	3		5	5	5	6	2					
6	1	4	5	2		6	6	6	3	2					
4	5	6	6	5		6	3	5	5	5					
5	4	4	4	3		5	5	4	4	4					
5	4	4	4	3		5	5	5	5	1					
5	5	5	5	5		5	5	5	5	3					
4	5	6	6	5		5	4	5	4	3					
5	4	5	3	2		1	1	5	5	4					

5	5	6	0	0		2	3	4	1	3	
6	1	5	2	5		4	3	4	5	2	
5	5	5	6	4		5	5	2	5	5	
1	1	5	4	3		3	2	5	6	6	
5	3	5	6	4		5	5	5	3	3	
5	4	4	3	4		5	5	5	3	5	
4	4	4	3	3		5	5	1	3	4	
6	5	5	5	4		6	4	6	5	3	
5	5	4	4	4		5	6	5	4	4	
5	4	5	5	4		3	2	5	2	4	
6	5	1	5	4		5	5	5	5	2	
5	4	4	4	5		5	5	5	4	4	
6	5	5	3	4		6	3	5	4	3	
6	2	5	2	3		6	2	5	0	5	
5	3	5	5	3		5	5	5	4	3	
6	5	5	4	2		5	5	5	5	5	
6	5	5	4	4		6	3	5	4	3	
5	4	5	3	3		5	2	1	6	0	
5	5	1	4	3		5	3	1	1	1	
4	4	6	6	1		4	1	4	1	3	
5	5	6	5	5		4	4	4	4	5	
5	4	4	3	3		5	5	5	5	3	
5	4	4	4	5		6	6	4	1	5	
5	5	5	5	3		6	4	4	5	4	
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5	3	1	4	5		4	3	5	5	5	
6	4	5	5	4		6	5	6	3	3	
5	3	1	4	1		5	3	5	4	4	



6	4	5	1	3		4	4	5	5	4	
4	5	4	4	4		5	5	5	4	5	
5	5	5	5	5		6	6	5	4	5	
5	3	5	5	5		5	5	5	4	3	
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6	6	5	6	4		5	5	5	3	6	
1	1	4	4	1		4	4	3	4	4	
5	3	5	6	3							
1	1	4	1	2							
5	4	5	4	5							
1	1	5	5	4							
1	1	5	5	5							
5	1	5	3	5							
3	2	2	5	3							
5	3	5	5	5							
5	3	5	2	3							
5	2	4	4	3							
4	5	3	3	3							
4	6	4	4	5							
6	1	5	3	4							
3	3	6	6	6							
5	2	5	3	5							
4	3	5	5	4							
6	3	5	4	2							
5	5	5	2	1							
6	6	5	5	5							
5	6	4	5	6							
5	5	5	5	4							

3	3	4	4	3	
5	5	5	5	4	
5	5	5	4	5	
4	3	5	5	5	
6	5	6	3	4	
6	5	5	5	5	
5	5	4	4	4	

## APPENDIX 7

### Mann-Whitney Test

#### R2 one S-P

**Ranks**

	Q16	N	Mean Rank	Sum of Ranks
Q22	1	2	3.00	6.00
	2	2	2.00	4.00
	Total	4		

**Test Statistics<sup>b</sup>**

	Q22
Mann-Whitney U	1.000
Wilcoxon W	4.000
Z	-1.000
Asymp. Sig. (2-tailed)	.317
Exact Sig. [2*(1-tailed Sig.)]	.667 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q16

#### R2 two S-P

**Ranks**

	Q17	N	Mean Rank	Sum of Ranks
Q23	1	11	13.68	150.50
	2	9	6.61	59.50
	Total	20		

**Test Statistics<sup>b</sup>**

	Q23
Mann-Whitney U	14.500
Wilcoxon W	59.500
Z	-2.890
Asymp. Sig. (2-tailed)	.004
Exact Sig. [2*(1-tailed Sig.)]	.006 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q17

### R2 three S-P

**Ranks**

	Q18	N	Mean Rank	Sum of Ranks
Q24	1	6	4.83	29.00
	2	4	6.50	26.00
	Total	10		

**Test Statistics<sup>b</sup>**

	Q24
Mann-Whitney U	8.000
Wilcoxon W	29.000
Z	-1.217
Asymp. Sig. (2-tailed)	.224
Exact Sig. [2*(1-tailed Sig.)]	.476 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q18

### R2 four S-P

**Ranks**

	Q19	N	Mean Rank	Sum of Ranks
Q25	1	7	7.21	50.50
	2	7	7.79	54.50
	Total	14		

**Test Statistics<sup>b</sup>**

	Q25
Mann-Whitney U	22.500
Wilcoxon W	50.500
Z	-.267
Asymp. Sig. (2-tailed)	.790
Exact Sig. [2*(1-tailed Sig.)]	.805 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q19

## R2 five S-P

Ranks

	Q20	N	Mean Rank	Sum of Ranks
Q26	1	7	10.86	76.00
	2	10	7.70	77.00
	Total	17		

Test Statistics<sup>b</sup>

	Q26
Mann-Whitney U	22.000
Wilcoxon W	77.000
Z	-1.315
Asymp. Sig. (2-tailed)	.188
Exact Sig. [2*(1-tailed Sig.)]	.230 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q20

## R2 one P-P&T

Ranks

	Q16	N	Mean Rank	Sum of Ranks
Q38	2	1	1.50	1.50
	3	2	2.25	4.50
	Total	3		

Test Statistics<sup>b</sup>

	Q38
Mann-Whitney U	.500
Wilcoxon W	1.500
Z	-.707
Asymp. Sig. (2-tailed)	.480
Exact Sig. [2*(1-tailed Sig.)]	.667 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q16

## R2 two P-P&T

**Ranks**

	Q17	N	Mean Rank	Sum of Ranks
Q39	2	3	3.50	10.50
	3	3	3.50	10.50
Total		6		

**Test Statistics<sup>b</sup>**

	Q39
Mann-Whitney U	4.500
Wilcoxon W	10.500
Z	.000
Asymp. Sig. (2-tailed)	1.000
Exact Sig. [2*(1-tailed Sig.)]	1.000 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q17

## R2 three P-P&T

**Ranks**

	Q18	N	Mean Rank	Sum of Ranks
Q40	2	2	2.75	5.50
	3	4	3.88	15.50
Total		6		

**Test Statistics<sup>b</sup>**

	Q40
Mann-Whitney U	2.500
Wilcoxon W	5.500
Z	-.750
Asymp. Sig. (2-tailed)	.453
Exact Sig. [2*(1-tailed Sig.)]	.533 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q18

**R2 four P-P&T**

**Ranks**

	Q19	N	Mean Rank	Sum of Ranks
Q40	2	2	2.75	5.50
	3	4	3.88	15.50
	Total	6		

**Test Statistics<sup>b</sup>**

	Q40
Mann-Whitney U	2.500
Wilcoxon W	5.500
Z	-.750
Asymp. Sig. (2-tailed)	.453
Exact Sig. [2*(1-tailed Sig.)]	.533 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q19

**R2 five P-P&T**

**Ranks**

	Q20	N	Mean Rank	Sum of Ranks
Q41	2	1	3.50	3.50
	3	9	5.72	51.50
	Total	10		

**Test Statistics<sup>b</sup>**

	Q41
Mann-Whitney U	2.500
Wilcoxon W	3.500
Z	-.743
Asymp. Sig. (2-tailed)	.458
Exact Sig. [2*(1-tailed Sig.)]	.600 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q20

**R2 one S-P&T**

**Ranks**

	Q38	N	Mean Rank	Sum of Ranks
Q22	1	2	2.50	5.00
	3	1	1.00	1.00
Total		3		

**Test Statistics<sup>b</sup>**

	Q22
Mann-Whitney U	.000
Wilcoxon W	1.000
Z	-1.414
Asymp. Sig. (2-tailed)	.157
Exact Sig. [2*(1-tailed Sig.)]	.667 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q38

**R2 two S-P&T**

**Ranks**

	Q39	N	Mean Rank	Sum of Ranks
Q23	1	2	1.75	3.50
	3	1	2.50	2.50
Total		3		

**Test Statistics<sup>b</sup>**

	Q23
Mann-Whitney U	.500
Wilcoxon W	3.500
Z	-.707
Asymp. Sig. (2-tailed)	.480
Exact Sig. [2*(1-tailed Sig.)]	.667 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q39



**R2 three S-P&T**

**Ranks**

	Q40	N	Mean Rank	Sum of Ranks
Q24	1	4	5.88	23.50
	3	8	6.81	54.50
	Total	12		

**Test Statistics<sup>b</sup>**

	Q24
Mann-Whitney U	13.500
Wilcoxon W	23.500
Z	-.479
Asymp. Sig. (2-tailed)	.632
Exact Sig. [2*(1-tailed Sig.)]	.683 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q40

**R2 four S-P&T**

**Ranks**

	Q25	N	Mean Rank	Sum of Ranks
Q40	1	5	5.20	26.00
	3	7	7.43	52.00
	Total	12		

**Test Statistics<sup>b</sup>**

	Q40
Mann-Whitney U	11.000
Wilcoxon W	26.000
Z	-1.232
Asymp. Sig. (2-tailed)	.218
Exact Sig. [2*(1-tailed Sig.)]	.343 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q25

## R2 five S-P&T

**Ranks**

	Q41	N	Mean Rank	Sum of Ranks
Q26	1	4	6.13	24.50
	3	8	6.69	53.50
	Total	12		

**Test Statistics<sup>b</sup>**

	Q26
Mann-Whitney U	14.500
Wilcoxon W	24.500
Z	-.275
Asymp. Sig. (2-tailed)	.784
Exact Sig. [2*(1-tailed Sig.)]	.808 <sup>a</sup>

a. Not corrected for ties.

b. Grouping Variable: Q41

## APPENDIX 8

### Research Question 3 A

Students		Parents		P&T	
Q27	Q28	Q23	Q24	Q43	Q44
6	6	6	6	5	5
5	5	5	5	5	5
6	6	5	5	5	5
4	5	5	5	5	5
6	5	5	5	5	4
6	6	4	4	6	6
6	6	5	5	5	5
5	5	5	5	5	5
5	5	6	6	5	5
5	1	4	4	5	5
5	5	6	5	5	5
5	5	1	5	5	5
6	6	6	6	5	5
6	5	6	5	5	5
5	5	5	5	4	4
6	1	5	5	5	5
5	5	5	5	5	5
1	4	3	5	5	5
5	5	4	5	5	5
6	5	5	5	5	5
5	5	4	5	5	5
4	4	4	4	6	6

6	6		6	6		5	5
5	5		5	1		5	5
6	5		6	6		4	4
5	4		6	5		5	5
6	6		5	5		5	5
6	6		6	5		5	5
5	6		5	5		5	5
5	6		4	2		5	5
1	5		6	5			
6	5		4	5			
6	5		1	1			
6	5		5	5			
5	5		6	6			
6	5		6	6			
1	5		6	6			
5	6		6	6			
5	5		5	5			
1	1		6	6			
5	5		5	4			
5	5		5	4			
6	6		6	6			
5	4		5	5			
5	5		5	4			
5	4		5	4			
5	5		5	5			
6	6		5	5			
6	6		5	5			
4	1		5	5			
5	5		6	5			
4	4		5	5			
5	5		5	4			
6	5		6	6			
6	5		5	4			

5	5		5	4		
6	6		3	4		
6	6		6	6		
5	5		5	5		
6	5		5	5		
6	5		5	5		
5	5		5	5		
5	5		5	5		
6	5		5	5		
4	5		1	1		
6	5		5	1		
4	5		3	3		
3	2		5	5		
6	6		6	6		
6	6		5	5		
6	5		5	5		
5	5		4	5		
4	4		6	5		
6	6		6	5		
5	1		5	5		
6	5		6	6		
6	6		5	5		
5	5		5	5		
6	6		6	6		
6	5		6	6		
6	5		5	5		
5	5		5	5		
5	5		6	6		
5	5		1	1		
6	6		6	1		
6	6		5	4		
5	5		6	6		
3	5		4	1		

5	1		4	5			
2	3		0	0			
5	4		5	5			
5	5		5	5			
5	5		3	3			
6	5		4	4			
5	5		5	5			
5	5		6	6			
5	5		6	5			
4	4		5	5			
1	5		6	5			
5	4		5	5			
6	6		6	5			
5	6		4	3			
5	6		5	4			
6	5		4	1			
5	5		5	5			
1	4		5	5			
5	5		6	5			
6	5		5	5			
6	6		1	5			
5	5		5	4			
6	6		5	5			
5	5		5	5			
5	5		5	4			
5	5		6	6			
5	6		6	5			
4	4		5	5			
5	6		6	5			
5	6		6	6			
0	0		5	5			
5	4		5	5			
6	5		4	3			

5	4		5	5			
6	1						
6	6						
5	5						
5	5						
5	6						
5	4						
4	3						
6	5						
6	6						
1	4						
5	6						
5	5						
5	4						
5	6						
5	5						
5	5						
4	5						
4	4						
5	5						
6	5						
1	4						
6	5						
6	6						
4	5						
5	5						
5	5						
6	5						
5	5						

## APPENDIX 9

### Research Question 3 B

Students		Parents		Parents		
Q27 A		Q21	Q22	Q42a	Q42b	Q42c
6	5	2	1	4	0	0
10	4	0	0	4	0	0
3		2	1	4	0	0
7	11	2	1	4	0	0
16		3411	2	1	2	3
8	4	9	6	4	5	6
7		4	3	0	0	0
6		28	0	1	2	4
8	9	2	111	4	5	0
8		0	0	2	7	0
3	5	2410	0	2	7	0
4		7	0	7	0	0
10	11	0	0	1	0	0
8		0	711	0	0	0
4	20	1315	0	0	0	0
16	4	0	0	4	0	0
8		0	0	0	0	0
10	11	213	3	4	0	0
8		2	37	1	2	4
3	9	2	4	4	0	0
8		51114	27	0	0	0
14		0	0	4	5	6
8	5	0	0	2	7	0
6		2	389	4	0	0
7	11	0	0	0	0	0



8			2	1		2	7	0
4			21112	11011		2	7	0
3	9		213	1		7	0	0
4			2	1		4	5	0
10			0	510		1	0	0
8	4		2	0				
7			2	0				
3	11		7	0				
1			0	0				
14	9		2	1				
1			23	1				
7			1	1				
1	5		0	0				
10			3	1				
8	12		2	1				
1			1	1				
6			0	0				
1	9		1	1				
7			2	0				
3	4		2	1				
21			0	6				
8	20		0	69				
1			0	0				
3			2	1				
10	5		2	1				
8			2	1				
1			3	1				
7			3	1				
14	9		0	0				
1			0	1112				
3	19		0	0				
6	4		3	4				
1			0	0				

8	9		210	1				
21			0	0				
8	5		0	0				
1			0	0				
10	11		0	3				
8			2	1				
3	4		2	1				
8			0	0				
1	11		1	1				
21			0	0				
8	9		0	0				
1			37	0				
6	5		3	4				
8			2	4				
1	9		3	4				
3	4		2	0				
8			2	1				
10	19		0	0				
1	20		0	0				
3	4		3	4				
14	18		11	2				
1			0	69				
3	4		0	0				
8			2	1				
15			0	0				
1	5		0	0				
3	18		0	0				
7	4		2	4				
7	9		1	1				
3			0	0				
1	4		0	0				
21			0	0				
8	18		6	0				

7	4		2	2				
1			7	5				
10	9		1	1				
13	18		0	0				
7	4		1	1				
15			2	1				
13	9		0	0				
10	17		2	1				
7			3	2				
3	4		2	1				
13			0	0				
3	18		3	1				
7	5		0	0				
1	9		1	0				
3	9		0	0				
13	5		5	0				
1	17		0	0				
7	4		114	0				
3	18		3	2				
13	9		0	0				
21	5		110	1				
7	17		9	3				
10	4		0	0				
21	5		21415	112				
			5	2				
			2	1				
			0	6				
			61314	7				
			2	1				
			3	0				
			368	1				

## APPENDIX 10

### Research Question4

Students			Parents		P&T
Q51a	Q51b	Q51c	Q39		Q40
12	13	14	8		4
15	0	0	6		5
3	4	10	3		5
3	8	10	4		5
1	0	0	2		5
16	0	0	0		6
4	8	0	2		4
4	13	0	9		4
4	8	14	4		5
10	0	0	11		4
0	0	0	0		4
16	0	0	10		5
7	0	0	1112		4
0	0	0	0		5
4	10	0	0		4
0	0	0	0		5
0	0	0	2		4
0	0	0	0		5
4	8	0	6		4
16	0	0	2		4
4	0	0	0		5
9	15	17	6		6
4	8	12	0		4

3	0	0		2		5
0	0	0		2		4
3	10	1,718		2		4
8	17	0		6		4
3	17	0		4		5
3	19	0		2		5
0	0	0		0		4
0	0	0		0		
1	8	0		5		
20	21	22		0		
0	0	0		2		
0	0	0		2		
0	0	0		2		
8	0	0		2		
0	0	0		2		
0	0	0		2		
2	0	0		35		
0	0	0		4		
3	0	0		2		
3	6	0		13		
4	14	0		6		
3	1	19		2		
23	0	0		6		
0	0	0		0		
3	1,719	24		0		
8	0	0		27		
0	0	0		48		
0	0	0		2		
0	0	0		29		
0	0	0		4		
7	8	9		0		
10	0	0		1		
4	0	0		2		

9	24	0		3		
0	0	0		5		
11	15	0		3		
4	9	10		0		
0	0	0		2		
0	0	0		0		
0	0	0		6		
4	14	0		4		
10	24	0		2		
8	0	0		0		
7	10	0		0		
3	24	25		7		
0	0	0		3		
8	26	0		5		
4	10	18		5		
0	0	0		0		
3	19	0		0		
3	19	0		2		
4	14	0		0		
3	19	0		0		
16	0	0		0		
0	0	0		0		
27	0	0		0		
0	0	0		0		
9	0	0		0		
3	8	1		5		
4	14	0		0		
8	13	14		0		
4	0	0		2		
4	12	0		6		
2	0	0		0		
7	0	0		0		
0	0	0		0		

0	0	0	0	2			
4	0	0	0	5			
0	0	0	0	5			
3	0	0	0	2			
8	0	0	0	6			
0	0	0	0	0			
3	0	0	0	2			
3	7	8	2	2			
3	4	0	0	0			
0	0	0	0	2			
8	0	0	0	6			
3	0	0	0	2			
3	0	0	0	2			
3	23	28	5	5			
10	0	0	6	6			
4	0	0	12	12			
0	0	0	6	6			
0	0	0	0	0			
8	9	20	2	2			
0	0	0	2	2			
0	0	0	4	4			
0	0	0	0	0			
0	0	0	2	2			
0	0	0	2	2			
4	0	0	0	0			
0	0	0	5	5			
3	24	16	2	2			
0	0	0	3	3			
3	0	0	0	0			
0	0	0	0	0			
8	0	0	5	5			
0	0	0	3	3			
3	0	0	5	5			

4	7	0							
0	0	0							
0	0	0							
11	0	0							
3	0	0							
3	0	0							
4	0	0							
8	0	0							
11	0	0							
9	0	0							
3	0	0							
12	0	0							
3	0	0							
0	0	0							
3	0	0							
9	0	0							
0	0	0							
8	0	0							
0	0	0							
0	0	0							
0	0	0							
3	0	0							
3	0	0							
1	0	0							
0	0	0							
9	0	0							
0	0	0							
0	0	0							
0	0	0							



## APPENDIX 11

A

First Group (1)			First Group (2)			First Group (3)			First Group (4)		
Students	Parents	P&T	Students	Parents	P&T	P&T	Students	Parents	P&T	Students	Parents
Q52	Q56	Q63	Q53	Q59	Q64	Q73	Q63	Q68	Q76	Q66	Q71
1	2	2	2	2	3	1	2	3	3	2	3
1	3	2	2	2	3	1	2	3	3	2	3
0	2	2	2	2	3	2	1	1	3	2	3
1	2	2	1	2	3	2	2	2	3	2	3
0	2	2	2	2	2	2	0	2	3	2	2
1	2	2	0	3	3	2	0	3	3	2	3
1	2	2	2	3	2	3	2	2	3	2	3
1	2	2	2	3	3	2	1	3	3	2	3
1	2	2	1	3	3	2	1	1	3	2	3
0	2	2	1	2	2	3	0	3	3	2	3
1	2	2	2	2	2	1	1	2	3	2	3
1	3	2	1	2	2	3	1	3	3	1	3
1	2	2	1	2	3	1	0	1	3	0	3
1	3	2	1	3	3	2	1	2	3	2	1
1	3	2	1	3	3	1	1	3	1	2	2
1	3	2	1	3	3	2	1	3	3	0	3
1	2	2	1	2	2	3	0	2	3	2	3
2	2	2	2	2	3	1	2	2	3	2	3
1	2	2	1	2	3	2	1	1	3	2	1
1	2	2	2	3	3	1	2	3	3	2	3
1	2	2	1	2	3	2	1	3	3	2	3
1	2	2	1	2	3	2	0	2	3	2	2
0	2	2	2	2	2	3	2	2	3	0	2
1	1	2	2	1	3	2	1	1	3	2	3

1	2	2	1	1	3	1	1	3	1	2	3
1	2	2	1	3	2	1	0	2	3	2	3
1	3	2	1	3	2	3	2	3	3	2	3
1	3	2	1	3	2	3	1	1	3	1	3
1	2	2	1	3	3	2	1	2	3	2	3
1	2	2	1	2	3	1	1	3	3	1	3
1	2		1	2			0	3		2	3
1	2		1	3			2	3		2	3
1	2		1	2			2	2		2	2
2	2		1	2			1	3		2	3
1	3		2	3			2	2		2	2
1	3		2	2			0	3		2	3
1	2		2	2			2	2		2	3
2	3		2	3			2	1		1	3
1	2		1	2			0	2		2	3
1	2		1	2			0	3		0	3
1	2		1	3			1	3		2	3
0	3		0	1			0	1		2	1
1	3		1	3			2	3		2	3
1	3		0	3			0	2		2	3
1	2		2	3			2	3		2	3
1	3		2	3			0	1		2	3
1	2		2	2			1	1		2	3
1	2		1	2			2	1		2	2
1	2		1	2			2	2		2	3
1	2		2	3			0	2		2	3
1	2		1	2			0	2		2	3
1	2		1	2			2	2		2	3
1	2		1	2			0	1		2	3
1	2		1	2			1	2		2	3
1	3		2	3			0	1		1	3
1	3		2	2			2	2		2	3
1	3		1	2			1	2		2	3

1	3		0	3			0	2		2	3
1	2		0	2			1	2		0	3
1	2		1	2			1	3		2	3
1	2		1	2			1	3		2	3
1	2		1	2			1	1		2	2
2	3		2	3			2	2		2	3
1	2		1	2			1	2		2	3
1	2		1	2			2	2		2	3
1	2		1	2			2	3		2	1
1	2		1	2			0	2		2	3
1	2		1	3			2	3		2	3
1	3		1	3			1	2		2	3
1	3		1	2			1	1		1	3
1	2		1	2			1	2		2	3
1	3		1	0			1	3		2	3
1	2		1	2			2	2		2	3
1	2		1	3			1	2		2	3
1	3		1	3			1	2		2	3
1	3		1	3			0	2		2	3
1	2		2	2			0	2		2	3
1	2		2	3			1	1		2	3
2	3		2	3			1	3		2	3
1	2		1	2			1	3		2	2
1	3		1	2			0	2		2	2
0	2		2	2			2	1		2	3
1	2		1	3			0	2		2	2
1	2		2	2			0	1		2	3
1	3		2	2			0	3		2	3
1	3		1	0			2	3		2	3
1	3		2	3			1	3		1	3
1	2		2	3			1	2		2	3
0	3		0	3			0	2		2	3
1	3		1	2			0	3		0	3

0	2		0	3			0	2		2	3
1	3		1	0			1	1		2	3
1	2		1	2			0	2		2	3
1	2		1	2			1	2		2	3
1	2		1	2			0	2		2	3
1	2		2	2			1	1		2	3
1	2		1	2			1	2		2	3
1	2		1	3			2	3		1	3
1	2		1	2			0	2		0	3
1	2		1	3			2	3		2	3
1	3		1	3			2	3		2	3
1	3		1	3			1	2		2	3
1	3		1	2			2	3		0	3
1	3		2	2			2	1		2	3
1	3		2	3			1	1		2	3
1	2		2	2			1	3		0	3
2	2		2	2			2	1		2	3
1	2		2	2			1	3		2	3
2	2		2	3			0	3		1	3
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2	2		2	2			2	2		2	3
1	2		1	2			0	2		0	2
1	2		1	2			0	1		1	3
1	3		2	2			1	3		2	3
2	2		2	2			2	1		2	3
1	2		2	2			1	2		2	2
2	2		2	2			2	3		2	3
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1	2		2	2			1	2		2	3
1			2				1			1	

2			2				0			1	
2			2				2			1	
1			1				1			2	
1			1				2			2	
2			2				2			2	
2			2				1			1	
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1			2				2			2	
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2			2				2			2	
2			2				2			2	
1			1				0			0	
1			2				2			2	
1			1				0			2	
1			2				1			2	
1			2				2			2	
2			2				1			2	
1			1				2			2	

Appendix 11 B

Second Group (5)		Second Group (6)		Second Group (7)		Second Group (8)			Second Group (9)		
P&T	Students	P&T	Students	P&T	Students	P&T	Students	Parents	P&T	Students	Parents
Q70	Q60	Q71	Q61	Q72	Q62	Q74	Q64	Q69	Q75	Q65	Q70
3	2	3	2	3	0	2	0	3	2	0	3
3	2	2	2	2	2	2	2	3	2	2	3
2	0	3	2	2	2	2	2	3	3	0	1
3	2	2	2	2	2	2	2	2	3	2	2
2	2	2	2	2	0	3	0	3	2	2	3
3	2	2	2	2	2	2	0	1	0	0	1
3	2	3	2	3	2	2	2	3	0	2	2
3	2	3	2	3	1	2	2	3	2	0	1
3	2	2	2	2	1	2	1	3	3	0	1
3	2	3	2	3	2	2	1	1	0	2	1
3	2	1	2	1	1	3	1	3	3	2	3
3	2	2	2	3	1	3	2	2	3	2	3
3	2	3	2	3	0	1	1	3	1	0	1
3	2	3	2	2	1	2	0	3	0	0	1
1	1	1	2	1	1	1	1	3	1	2	3
2	2	3	2	2	0	2	2	3	3	0	3
3	2	3	2	3	1	2	0	2	0	0	2
3	1	2	2	2	2	2	0	2	2	0	3
3	2	3	2	3	1	2	0	2	2	0	3
3	1	3	0	3	0	2	1	2	2	1	3
3	2	3	2	2	1	2	1	2	0	1	2
3	1	2	2	2	1	2	1	2	0	2	2
3	0	3	2	3	2	2	1	1	0	1	3
3	2	2	2	2	2	2	2	1	3	2	1
1	2	1	2	1	0	1	1	2	1	1	1

3	2	1	1	1	1	3	0	2	3	0	2
3	1	3	1	3	1	2	2	2	0	2	3
3	2	2	2	3	0	3	2	3	3	2	3
3	2	2	0	2	1	2	2	3	3	1	3
3	2	3	2	3	1	1	1	3	1	1	3
	2		2		2		1	3		0	3
	2		2		2		2	3		2	3
	2		0		2		2	3		2	3
	1		2		2		1	3		2	3
	2		2		2		2	2		2	3
	2		2		2		2	3		2	3
	2		2		1		2	3		1	2
	2		2		2		2	3		2	3
	2		2		1		2	3		2	3
	2		2		2		2	3		2	3
	1		2		2		1	3		2	1
	2		1		1		2	3		2	3
	2		1		1		2	3		2	2
	1		1		1		1	2		1	2
	2		2		2		2	2		2	2
	1		2		2		2	1		2	2
	2		1		1		2	3		2	3
	2		2		1		2	3		2	1
	1		0		1		1	2		1	3
	2		2		2		0	3		2	2
	2		2		1		2	2		2	1
	1		2		1		2	2		0	2
	2		2		0		0	1		2	1
	1		2		1		1	3		2	3
	2		2		2		1	3		1	3

	2		2		2		0	3		1	1
	1		0		0		0	2		0	2
	2		2		1		2	3		0	3
	2		2		2		2	2		2	2
	2		2		2		1	2		1	3
	2		2		2		2	2		2	3
	2		2		2		2	3		2	3
	2		2		2		2	3		2	3
	2		2		2		1	2		1	1
	2		1		1		2	1		2	1
	2		2		2		1	1		0	1
	2		2		0		2	2		1	0
	2		1		1		1	3		1	3
	2		1		2		1	2		2	3
	2		2		1		2	3		2	3
	1		1		1		1	3		0	3
	1		2		1		2	3		2	3
	2		2		0		2	2		0	1
	0		2		2		2	2		1	1
	2		2		1		2	2		2	2
	2		0		1		0	1		2	1
	2		0		0		0	3		0	3
	1		2		2		2	3		0	2
	2		2		2		1	3		1	1
	2		2		1		1	2		1	2
	1		1		1		1	3		1	2
	2		2		0		2	3		0	3
	2		2		2		2	2		2	2
	2		2		1		2	1		1	1
	2		2		0		0	3		0	3



	2		0		0		2	3		2	3
	2		2		2		2	1		2	1
	0		1		1		1	3		0	3
	2		2		2		2	2		2	2
	2		1		2		1	3		1	3
	2		2		2		2	1		2	1
	0		0		0		2	3		2	3
	0		2		1		0	2		0	2
	2		2		1		2	2		2	2
	2		2		1		2	3		2	3
	1		1		1		2	1		2	1
	2		2		0		2	2		0	2
	2		2		1		2	3		2	3
	0		2		0		2	2		2	2
	2		2		2		0	3		0	3
	2		2		1		2	1		2	1
	2		1		1		2	2		2	2
	2		2		2		2	2		2	0
	2		0		2		2	1		0	2
	2		2		2		2	3		2	2
	2		2		2		2	3		2	3
	2		2		2		2	3		2	2
	2		2		2		2	2		2	0
	2		2		2		0	3		0	3
	2		1		2		1	1		1	1
	2		2		2		2	3		2	3
	0		0		0		0	2		0	2
	2		2		2		2	1		2	1
	2		2		1		2	3		2	3
	2		2		2		2	2		2	2

	2		2		2		0	3		0	3
	2		2		2		2	3		2	3
	1		2		0		2	3		0	3
	2		2		1		2	2		2	0
	2		1		1		2	2		1	2
	2		2		2		2	2		2	2
	2		2		1		2	2		2	2
	1		2		1		1			1	
	2		2		0		0			1	
	2		2		2		2			2	
	2		2		0		1			0	
	2		1		1		2			2	
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	2		2		1		1			1	
	2		2		2		2			2	
	1		0		0		1			0	
	2		1		1		2			1	
	1		1		1		2			2	
	2		2		2		2			2	
	1		2		1		1			1	
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	1		1		0		1			1	
	2		1		2		1			1	
	2		2		2		2			2	
	2		1		2		2			2	
	2		2		0		2			2	
	1		2		0		2			0	

	2		2		2		0			0	
	2		2		1		1			1	
	1		2		1		1			1	
	1		2		2		1			1	
	1		2		1		1			1	

# Appendix 11 C

Third Group (10)		Third Group (11)			Third Group (12)		Third Group (13)		Third Group (14)	
P&T	Students	P&T	Students	Parents	P&T	Students	P&T	Students	P&T	Students
Q65	Q55	Q66	Q56	Q66	Q67	Q57	Q68	Q58	Q69	Q59
1	2	2	1	2	3	1	3	1	3	2
3	0	2	1	2	3	2	3	2	3	2
2	2	2	0	2	3	0	3	2	3	0
3	0	2	1	3	2	1	3	2	3	2
3	0	2	1	3	3	2	3	2	3	2
1	2	2	0	4	2	1	3	0	3	2
2	1	2	1	4	3	2	3	2	3	2
3	2	2	1	3	3	2	3	2	3	2
3	2	2	1	3	2	1	3	2	3	2
2	0	2	1	4	3	2	3	2	3	2
1	1	2	1	2	3	2	3	2	3	2
3	1	2	1	4	3	2	3	1	3	0
3	0	1	0	4	3	0	3	2	3	2
3	2	2	1	2	3	1	3	1	3	2
1	2	2	1	6	2	1	1	2	3	1
2	1	2	1	3	3	1	3	0	3	1
2	0	2	1	3	3	0	3	0	3	0
3	2	2	1	3	3	0	3	0	3	2
3	1	2	1	4	3	1	3	1	3	2
1	0	2	1	2	3	1	3	1	3	2
3	2	2	2	2	3	2	3	2	3	2

1	2	2	1	3	2	1	3	2	3	2
2	2	2	1	2	3	2	3	2	3	2
3	2	2	2	3	2	1	3	1	3	2
1	1	2	1	4	2	2	1	2	3	2
1	2	2	1	3	3	0	3	2	3	1
2	0	2	1	5	3	1	3	2	3	2
3	1	2	1	4	3	1	3	2	3	2
3	2	2	1	2	2	2	3	2	3	2
3	1	1	1	3	3	2	3	2	3	2
	2		2	3		0		0		0
	2		1	3		2		2		2
	2		1	3		1		2		2
	1		2	2		2		2		2
	2		1	2		1		2		2
	2		1	3		0		2		2
	2		1	2		2		1		1
	2		1	2		1		1		2
	2		1	2		1		2		2
	1		1	2		1		1		0
	2		0	4		2		2		2
	1		1	1		0		0		0
	1		1	2		2		2		2
	1		1	3		2		2		0
	2		1	2		2		2		0
	0		1	4		2		2		2
	2		1	3		1		2		2
	2		1	3		2		2		2
	1		1	3		2		0		2
	2		1	3		2		2		2
	1		1	4		2		0		0
	2		1	2		2		2		2
	0		0	2		0		0		0
	0		1	1		2		2		2
	1		1	1		1		2		2

	2		1	3		2		2		0
	0		1	2		0		0		0
	1		1	2		0		0		0
	1		1	4		2		2		2
	2		1	1		2		2		2
	0		1	4		2		2		2
	0		1	6		2		2		2
	2		2	3		2		2		2
	2		1	3		2		2		2
	1		1	3		2		2		2
	2		1	1		2		2		2
	0		1	2		0		2		2
	2		2	5		2		2		2
	0		1	4		2		2		2
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	2		1	3		2		1		2
	2		1	3		0		2		2
	1		2	2		2		2		0
	1		1	3		2		2		1
	2		1	3		2		2		2
	0		1	1		0		2		2
	1		1	2		1		2		2
	1		1	3		0		2		2
	1		1	4		0		1		2
	1		1	5		2		2		2
	1		1	2		2		2		2
	2		0	3		1		2		2
	2		0	2		2		2		2
	0		1	4		0		2		2
	2		0	6		2		2		2
	0		1	6		2		2		2
	0		1	4		1		2		2
	1		1	2		2		2		2
	0		0	3		2		2		2

	1		0	3		2		1		1
	0		1	3		0		2		2
	0		1	4		0		2		2
	0		1	3		0		2		0
	2		1	2		1		2		2
	0		1	2		0		2		2
	2		1	2		2		2		2
	0		1	2		1		2		2
	1		1	3		1		1		1
	1		0	2		0		0		0
	1		1	4		2		2		2
	1		1	4		2		2		2
	2		1	2		2		2		2
	2		1	3		1		2		2
	1		1	4		2		2		2
	0		1	6		1		1		2
	1		2	3		0		0		0
	2		2	5		2		2		2
	2		1	5		1		2		2
	1		0	2		2		2		2
	2		2	2		2		2		2
	2		2	3		2		2		2
	0		0	2		0		0		0
	1		1	2		1		2		2
	2		1	3		2		2		2
	2		2	2		2		2		2
	1		1	3		2		2		2
	2		2	2		2		2		2
	2		1	3		0		0		2
	1		1	3		2		2		2
	2		0	4		1		2		2
	2		2	5		2		2		2
	1		1	3		2		1		1
	1		1			2		2		2

	1		0			2		2		2
	1		1			1		2		2
	2		2			1		1		1
	2		2			2		1		1
	2		2			1		2		2
	2		1			2		2		2
	1		2			2		2		2
	1		1			2		2		1
	1		1			1		1		1
	1		1			1		2		2
	1		2			2		2		2
	2		0			1		2		2
	2		1			2		2		2
	2		0			2		1		2
	2		1			2		2		2
	2		1			2		2		1
	0		1			2		2		1
	2		2			2		2		2
	2		2			2		2		2
	2		2			2		1		0
	1		1			0		2		2
	2		1			0		0		2
	2		1			0		0		2
	2		1			2		2		2
	2		1			2		2		2
	2		2			1		1		2
	2		2			2		1		1
	0		0			0		0		0

**APPENDIX 12**  
**(A)**

Parents	Students			P&T		
Q95	Q93a	Q93b	Q93c	Q101a	Q101b	Q101c
0	5	0	0	6	7	0
0	0	0	0	1	2	0
0	2	3	0	0	0	0
0	6	0	0	0	0	0
0	6	0	0	3	0	0
0	1	0	0	0	0	0
2	0	0	0	4	5	0
3	3	0	0	3	4	7
0	3	0	0	3	5	7
0	2	0	0	4	5	0
0	0	0	0	6	8	0
0	0	0	0	9	0	0
0	0	0	0	0	0	0
0	0	0	0	0	0	0
2	3	0	0	0	0	0
0	0	0	0	0	0	0
0	0	0	0	4	5	0
0	3	0	0	1	2	0
0	0	0	0	3	4	7
0	3	0	0	6	7	0
0	0	0	0	0	0	0
0	0	0	0	0	0	0
0	1	0	0	4	5	0
4	7	0	0	0	0	0
0	8	0	0	0	0	0
3	3	0	0	6	8	0



0	8	0	0	0	4	5	0
4	8	0	0	0	9	0	0
37	1	0	0	0	3	5	7
0	1	0	0	0	0	0	0
0	0	0	0	0			
0	0	0	0	0			
2	0	0	0	0			
0	0	0	0	0			
3	0	0	0	0			
4	0	0	0	0			
2	0	0	0	0			
0	3	0	0	0			
5	0	0	0	0			
0	0	0	0	0			
0	0	0	0	0			
3	0	0	0	0			
0	6	0	0	0			
0	0	0	0	0			
0	0	0	0	0			
0	3	0	0	0			
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67	0	0	0	
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67	0	0	0	
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2	1	0	0	
2	0	0	0	
7	2	0	0	
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4	4	0	0	
2	0	0	0	

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36	0	0	0			
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0	2	0	0			
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6	0	0	0			
6	2	0	0			
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23	0	0	0			
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3	0	0	0			
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	0	0	0	0		
	1	0	0	0		
	0	0	0	0		
	2	0	0	0		
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Appendix 12 B

Parents		Students		P&T				
Q96	Q94a	Q94b	Q94c	Q102a	Q102b	Q102c	Q102d	Q102e
1	3	0	0	9	10	0	0	0
0	0	0	0	4	5	6	11	0
0	2	3	0	0	0	0	0	0
0	6	0	0	0	0	0	0	0
0	6	0	0	1	2	3	0	0
2	3	0	0	0	0	0	0	0
3	0	0	0	8	3	0	0	0
0	4	5	0	5	7	9	10	11
0	3	7	0	2	3	5	7	11
0	0	0	0	8	3	5	7	0
0	0	0	0	3	11	0	0	0
0	0	0	0	12	0	0	0	0
2	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0
1	3	8	0	0	0	0	0	0
4	0	0	0	0	0	0	0	0
2	0	0	0	8	3	0	0	0
4	2	4	0	4	5	6	11	0
2	0	0	0	5	7	9	10	11
0	0	0	0	9	10	0	0	0
4	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0
0	2	0	0	8	3	5	7	0
1	5	0	0	0	0	0	0	0
0	3	0	0	0	0	0	0	0
1	3	9	0	3	11	0	0	0
0	3	0	0	8	3	5	7	0
4	9	0	0	12	0	0	0	0

2	2	0	0	2	3	5	7	11
0	2	0	0	0	0	0	0	0
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3	0	0	0					
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1	0	0	0					
0	3	0	0					
2	1	2	3					
0	2	9	0					
4	0	0	0					







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	0	0	0	0						
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	3	0	0	0						
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Appendix 12 C

Parents	Students			P&T		
Q106	Q104a	Q104b	Q104c	Q112a	Q112b	Q112c
0	2	5	0	5	0	0
2	3	8	0	1	2	3
1	4	8	0	9	10	0
1	0	0	0	0	0	0
1	0	0	0	3	4	0
2	2	0	0	5	6	78
0	1	8	9	0	0	0
2	1	0	0	1	2	4
1	1	8	0	1	4	10
1	0	0	0	0	0	0
0	0	0	0	11	0	0
2	0	0	0	12	0	0
0	1	0	0	0	0	0
1	0	0	0	0	0	0
3	0	0	0	0	0	0
2	0	0	0	9	10	0
1	0	0	0	0	0	0
1	10	0	0	1	2	3
0	0	0	0	1	2	4
1	0	0	0	5	0	0
4	0	0	0	0	0	0
3	0	0	0	5	6	78
0	3	0	0	0	0	0
1	11	0	0	0	0	0
0	2	0	0	0	0	0
2	1	0	0	11	0	0
3	2	0	0	0	0	0
2	4	0	0	12	0	0

2	5	0	0	1	4	10
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3	0	0	0			
0	0	0	0			
2	0	0	0			
2	0	0	0			
2	8	0	0			
0	0	0	0			
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1	1	8	0			
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2	12	0	0			
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0	2	0	0			
0	1	4	5			
0	6	0	0			
0	2	5	0			
2	0	0	0			
0	0	0	0			
3	4	0	0			
0	2	0	0			
2	0	0	0			



[illegible]

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	4	0	0	0		
	0	0	0	0		
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Appendix 12 D

Parents	Students			P&T		
Q107	Q105a	Q105b	Q105c	Q113a	Q113b	Q113c
0	2	0	0	1	0	0
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0	1	2	0	2	0	0
0	1	2	0	0	0	0
0	1	4	0	2	3	4
1	1	2	0	2	3	0
0	0	0	0	0	0	0
0	0	0	0	5	0	0
0	0	0	0	6	0	0
0	0	0	0	0	0	0
0	0	0	0	0	0	0
2	4	0	0	0	0	0
0	0	0	0	0	0	0
0	0	0	0	0	0	0
0	9	10	0	3	4	0
0	0	0	0	2	3	4
0	0	0	0	1	0	0
3	0	0	0	0	0	0
4	0	0	0	2	0	0
0	1	0	0	0	0	0
2	1	0	0	0	0	0
0	2	0	0	0	0	0
2	1	0	0	5	0	0
2	1	0	0	0	0	0
2	4	0	0	6	0	0

2	1	0	0	0	0	0	0	0	0	0	0	0
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1	0	0	0	0	0	0	0	0	0	0	0	0
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2	0	0	0	0	0	0	0	0	0	0	0	0
1	0	0	0	0	0	0	0	0	0	0	0	0
2	1	0	0	0	0	0	0	0	0	0	0	0
0	11	0	0	0	0	0	0	0	0	0	0	0
4	9	0	0	0	0	0	0	0	0	0	0	0
5	1	2	0	0	0	0	0	0	0	0	0	0
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0	1	7	0	0	0	0	0	0	0	0	0	0
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1	0	0	0	0	0	0	0	0	0	0	0	0
0	1	2	0	0	0	0	0	0	0	0	0	0
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2	1	0	0	0	0	0	0	0	0	0	0	0
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### APPENDIX 13

Appendix 13 A			Appendix 13 B			Appendix 13 C			Appendix 13 D			Appendix 13 E			Appendix 13 F			Appendix 13 G			Appendix 15 H			Appendix 15 I			Appendix 13 J		
P&T	Stud ents	Pare nt	P&T	Stud ents	Pare nts	P&T	Stud ents	P&T	Stud ents	Pare nt	P&T	Stud ents	Pare nt	Stud ents	Pare nts	P&T	Stud ents	P&T	Stud ents	Pare nts	P&T	Stud ents	Pare nts	P&T	Stud ents	Pare nts	P&T	Stud ents	
Q82	Q73	Q81	Q83	Q74	Q82	Q84	Q75	Q85	Q76	Q78	Q86	Q77	Q83	Q78	Q84	Q87	Q79	Q88	Q80	Q88	Q89	Q81	Q89	Q90	Q82				
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5	5	5	5	5	5	5	5	3	3	2	4	3	3	5	3	4	3	5	4	2	5	5	2	5	5				
4	6	4	6	6	5	6	5	3	5	2	3	5	5	6	5	3	6	4	6	5	3	5	4	4	6				
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Appendix 13 K		Appendix 13 L				Appendix 13 M			Appendix 13 N		
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